The Week Day Church School

Walter Albion Squires

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Class in Gary Week Day Church School

Class in the Week Day Church School of the Magyar Reformed Church, Toledo, Ohio

A Week Day Church School Class in the Hungarian Reformed Church, Toledo, Ohio

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The Week Day Church School

A Historical Sketch, Brief Analysis, and Attempted Evaluation of the Organized Efforts to Furnish Week Day Religious Instruction to Pupils of Elementary and High School Age in the United States

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With an Introduction by
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PHILADELPHIA
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AND SABBATH SCHOOL WORK
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THIS BOOK is dedicated to Oscar Chrisman, at one time Professor of Child Study in the Kansas State Normal School; to George Albert Coe, in whose classes I was enrolled for a little while in Northwestern University; to Warren Hall Landon, President of San Francisco Theological Seminary and Instuctor in Sunday-School Work; to Edward Porter St. John and George Ellsworth Dawson, formerly professors in Hartford School of Religious Pedagogy; to Norman E. Richardson and Walter Scott Athearn, whose efficient teaching in Boston School of Theology is deeply appreciated. These were my teachers in Religious Pedagogy and Child Psychology. The memory of their faithful classroom work has lasted through the years. I owe them a debt I can never pay. If this book contains anything of value the credit belongs to them; if it has wandered from the truth, the fault is all my own.

THE AUTHOR

THE AUTHOR'S PREFACE

THIS book is prepared in the hope that it may help to meet the rapidly growing demand for information concerning week-day religious instruction. It was impossible to give adequate information in the author's pamphlet on the Gary Church School Plan. Even the enlarged second edition of that leaflet, because of the limitations as to space, had to leave some important matters untouched. A fuller treatment of these subjects has been possible in the present volume.

More than thirty different communities have undertaken the organization of classes for week-day religious instruction during the past five months. A still larger number of communities are planning to begin this type of work before the end of the present school year. If the movement continues to grow in the geometrical ratio which has characterized its growth for the past two or three years, it will soon assume proportions overshadowing every other educational agency of the Church.

In the genesis of such a widespread movement there are many dangers. New ground is being broken; we are outside the beaten and familiar paths. Our courses of study are in an incomplete and somewhat chaotic state. The element of experiment is large, because precedents are few and fragmentary. Large waste of effort and some financial loss are apt to occur unless the experiences of the communities which have been longest in the movement are gathered up and made available for those just launching into the enterprise. That the great and historic elements of our religion may find their rightful place in the new program of religious education, there is need that it have the

guiding care of minds trained in theology, as well as the guiding care of minds trained in the fundamentals of modern pedagogy. There is need that the ministry of the Church give it large attention.

The author's viewpoint is that of one who regards a larger use of the educative principle in evangelism as highly desirable. He believes that educational influences are among the most potent agencies used of God in leading souls to conversion experiences, and that they are essential for after-conversion development if the newborn soul is ever to become anything more than a perpetual babe of the faith. All efforts to set evangelism and religious nurture over against each other as wholly distinct and mutually exclusive methods of bringing individuals into the Kingdom, are to be discouraged. They seek to alienate agencies which ought to work in closest unity. When the splendid zeal of the true evangelist and the learned skill of the trained pedagogue are in close coöperation, the work of the Church is most efficiently done.

The author has tried to give the readers of this book something more than the mere facts concerning the week-day church-school enterprises so far undertaken in the country. He has tried to analyze and evaluate the facts. The statistics contained in the following pages will be out of date almost as soon as the book is published; but the author has dared to hope that the discussion of the principles involved may be of somewhat more abiding value.

If this volume should prove helpful to those entering upon the organization of week-day church schools, the author will feel abundantly repaid by the thought that he has made some small contribution to so great a cause. He who attempts to write on such an important subject as religious education, should feel himself bound to speak the truth, the whole truth, and nothing but the truth. The author has tried to keep this obligation in view through-

out the preparation of the material contained in this book. He requests that his work be examined and criticised with the same attitude of mind.

Acknowledgements are due to Professor Edward Porter St. John and to Professor George E. Dawson for permission to use materials secured in their classes at Hartford School of Religious Pedagogy. The author has written under the constant advice and direction of Dr. Harold McA. Robinson, Secretary of the Presbyterian Board of Publication and Sabbath School Work. The author visited most of the communities where week-day religious instruction is being carried on and found teachers, superintendents, and pastors glad to give information concerning the week-day church-school work in which they were engaged. He takes this opportunity to thank them for their help and courteous hospitality.

Philadelphia, Pennsylvania, May 1,1921.

INTRODUCTION

THIS is a handbook of recent experience in the field of week-day religious instruction. Mr. Squires recites the historic causes which are the inspiration of the present movement. He gathers the experience gained in various experiments, analyzes it, and makes it available for the guidance of the Church. But while this is specifically a handbook of experience, a theory underlies it whose essential nature ought to be briefly developed in this introduction.

The end sought in religious education determines the means. This handbook rests upon the theory that religious education, when filled with a Christian content, seeks a spiritual end. The end is primarily spiritual and personal, and only secondarily, though necessarily, moral and social. This is not to say that religious education has no moral and social objectives, but that the attainment of these moral and social objectives is dependent upon and consequent to the achievement of the great spiritual and personal end—the establishment of communion between the individual and God. It does not deny, but strongly insists upon the active contribution which God himself makes to the achievement of this communion. Indeed, it delimits, on the human side, the contribution which education may make to the end sought, in terms of the Pauline phrase, "I planted, Apollos watered; but God gave the increase." It does not admit an otiose deity, but fully depends upon the Christian God whose saving grace is active and effectual. Concretely defined in terms of Christian history, the end sought in religious education is

the cultivation of an informed and personal faith in Jesus Christ as Saviour and Lord and the dedication of a trained and obedient life to his service.

This theory conserves the fruits of the Protestant Reformation which are largely in peril in our day. It takes the ancient ground that Christianity is a religion of a faith which is creative of a moral and social disposition, and not a religion of moral and social dispositions mechanically acquired. To speak a theological language, salvation is not by character but in order to it. This theory will not insist less upon character, but rather more. It will not deny the widest moral and social implications of Christianity, but will rather furnish them with adequate ground and motivation. It will deepen the sources of the Christian life while it widens its scope.

This theory, moreover, will conserve the independence of Christianity. Christianity will not be construed as either the equivalent or the servant of democracy, even when democracy is defined as a social spirit. The concepts of Christianity and democracy will not be allowed to fall together. The end of religious education is not the training of citizens for a democracy. The end of religious education lies beyond the historic State and beyond society as at present organized. The end of religious education is the making of Christians, not citizens. Of course, Christians will continue to be citizens, and their civic and social responsibilities will be fully insisted upon. The unfolding of a Christian's duty to society and the training of the individual to the full discharge of that duty will be no inconsiderable part of the process of religious education, but social service, thus broadly understood, will be kept in its place as the fruit and not the root of Christianity. In other words, this handbook proceeds on the assumption that the Christian is a citizen of two worlds, but that his naturalization into the citizenship of heaven alone qualifies

him for the full discharge of his moral and social duties in this present society.

Not only laborious and sacrifical effort is necessary if the Church is to take advantage of the rising tide of interest in the religious education of the helpless childhood and stormy youth of the nation, but careful thinking that will preserve for that generation our Christian heritage, undiminished and undefiled and enriched by our own experience. It would be sad if when the Church was summoned to new and gigantic tasks, it should undertake them cut off from the deep and eternal sources of power.

HAROLD MCA. ROBINSON.

Philadelphia, Pennsylvania.

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CHAPTER I

The Place of Religious Education in the Program of the Church

CHAPTER I

The Place of Religious Education in the Program of the Church

A LITTLE more than seventy years ago, Horace Bushnell published his book entitled "Christian Nurture." It has been maintained that no literary production is ever rightly called "epoch making." However, Dr. Bushnell's book comes near being entitled to this much used phrase. If the publication of "Christian Nurture" did not cause a new era of religious education to begin, it certainly marked the beginning of one. These seventy years have been eventful for the growth of appreciation of the teaching function of the Church. When this seventy-year period began, education was hardly considered to be a means of grace for the spiritual regeneration of individuals and the evangelization of the world. At the end of the period we are coming to realize that it is a primary factor in both.

The twenty years following the publication of Dr. Bushnell's book were marked by the multiplication and development of Sunday-school associations. This phase of the religious education revival reached its climax with the organization of the World's Sunday School Association in 1886. Then came years when the improvement of Sunday schools was the primary educational interest of the Church. Organized classes, teacher training, graded lessons, departmental organization; these were the subjects on which Sunday-school literature dwelt—the improvements for which progressive schools made effort. Sunday-school buildings began to be added to the church plant with increasing frequency. The Akron style of Sunday-school

architecture, with classrooms spread in a wide arc about the superintendent's platform, was evolved.

At about the time the twentieth century began, a growing conviction that the Sunday-school could never be made an adequate agency for the whole educational task of the Church, was manifesting itself. Religious educational agencies for the successful supplementing of the Sunday-school instruction became the goal of thoughtful church leaders. Out of this quest for more adequate agencies for the teaching function of the Church have grown the Vacation Bible School movement, the attempt to secure public-school credit for outside Bible study, and the week-day church-school movement.

Many causes have contributed to this growing interest in religious education. A listing and analyzing of these contributing causes ought to be of use in giving us an understanding of the historical development of this phase of religious interest. Such an attempt may also be useful in helping us to a more adequate conception of the importance of the teaching function of the Church. For we must not fall into the error of believing that this seventy-year period of growing interest in religious education and of more or less persistent efforts to improve the educational agencies of the Church has accomplished all that is necessary. An intelligent interest in religious education and an enthusiastic devotion to the teaching ministry of the Church are characteristics, not of many church members, but of comparatively few. The place assigned in the economy of the Church to the religious educational agencies is far from satisfactory. The causes here named are given without any attempt to arrange them according either to their relative importance, or their historical sequence.

1. Church statistics. Church statistics have long been thought of as necessarily uninteresting and well-nigh valueless. This ought not to be. Church statistics

constitute the bookkeeping of the Church and good bookkeeping is quite as essential to a successful organization and administration of the Kingdom interest as it is to our great business enterprises. No important commercial firm would think of getting along with poorly kept, unreliable, and unanalyzed records. During the past few years, churches have improved much in this matter. Statistics have been gathered more extensively, and more carefully. They have been subjected to close scrutiny and analysis. The results of such study of statistics have been tabulated, charted, and rendered fit for use in a larger way than they have ever been before. Something of the trained skill and the scientific accuracy of the professional statistician has been devoted to the study of data concerning the Church.

The more we know about the sources from which the Church recruits its membership, the more we come to see the importance of the educational activities of the Church as recruiting agencies. The more we know about the leakages through which those who are the Church's own go out to join the army of the unchurched, the more we come to appreciate the educational activities of the Church as conservation agencies. In general, the most enduring successes of the Church can be traced back to some efficient educational activity; its most glaring failures are quite as often due to educational inefficiency and neglect. Occasionally people fear that the emphasizing of religious education will lead to spiritual coldness and lifeless formality. Such fears are certainly quite groundless. Coldness and formality exist in the Church, not because of educational activity, but because of the lack of it. Does a live and efficient Sunday school put a spiritual damper on the church with which it is connected? Does the Sunday-school teacher whose heart is burning with love for her pupils and zeal for their spiritual welfare, go inevitably to the overburdened "suspended roll" of the church?

Spiritual emotion, sane and enduring, is best attained under the careful and patient nurture of the child by godly parents and wise, consecrated teachers, rather than in some sudden revival experience of maturity. The best religious emotional life is an educational product. This is not to say that there is no divine element in it. Education is the instrumentality used of the Spirit for a divine work of grace in the heart. The spiritual growth that is developmental and gradual is just as wonderful, just as supernatural as any. Jesus "grew and waxed strong, filled with wisdom: and the grace of God was upon him." True Christian nurture is a divine process of regeneration, in which God uses a human instrumentality for the salvation of souls. The Holy Spirit is quite as truly in the educative process as he is in methods more sudden, spectacular, and mysterious.

Statistics show that at least sixty per cent of all additions to the Church are brought about primarily through the Sunday school. This one educational agency of the Church is worth more, as an evangelizing power, than all the other agencies of the Church put together. This cannot be due to any superiority of the Sunday school over the other agencies of the Church in matters of organization, equipment, and financial support. The Sunday school is notably weak and neglected in the matters named. It is due to the marked responsiveness of childhood and youth to religious influences of the educational type. The fact that the Sunday school, handicapped by such grave limitations, is yet the primary recruiting agency of the Christian Church, is an indication of what might be accomplished if the religious educational agencies of Protestantism were adequately organized and efficiently administered.

Chart No. 1 represents the people brought into church membership through the Sunday-school activities in a typical small church compared with the number

that are brought into the Church through all other sources.

Chart No. 1

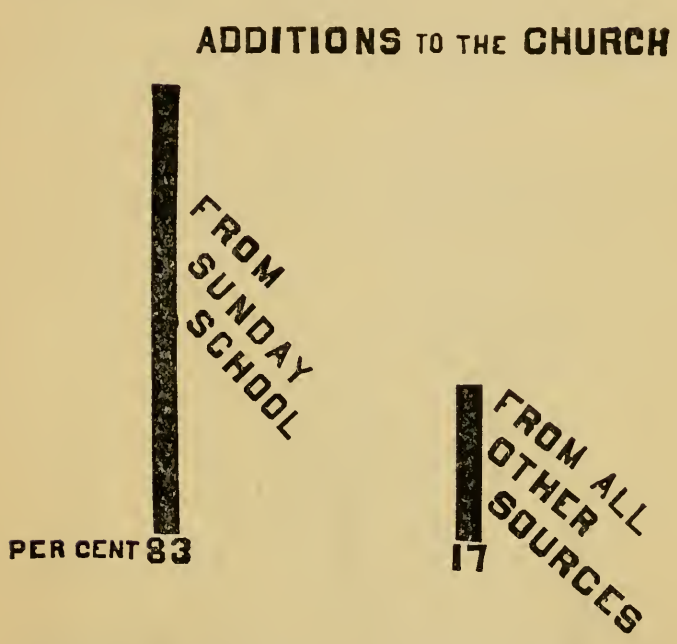


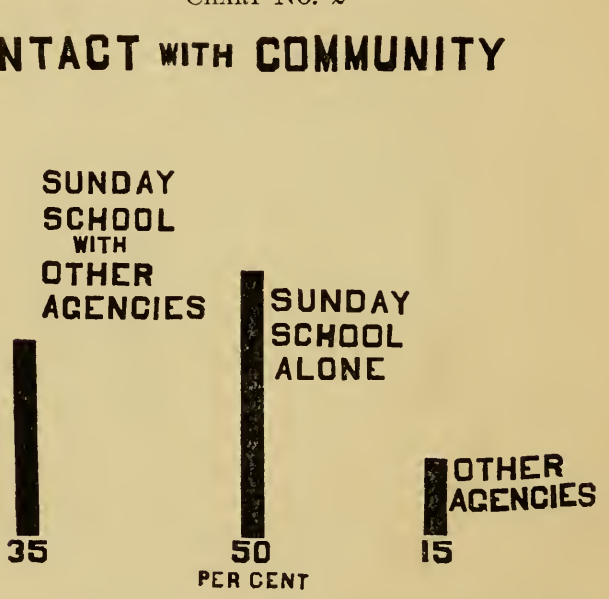
Chart No. 2 is based on a study in a church of two hundred members. It is typical of a large number of the smaller churches. In many churches the Sunday school is the primary point of contact with the community.

Not only the largest number of recruits for the Church, but the most valuable recruits are secured through the educational activities of the Sunday school. It is generally true that the people of the church's membership who are the best workers and most generous givers are those

who have been brought up from childhood under the tutelage of the Church. There are occasional exceptions, but only enough to demonstrate that the rule is all but universal in its application.

The most enduring additions to the Church are gained through educational activity. It has been demonstrated

Chart No. 2

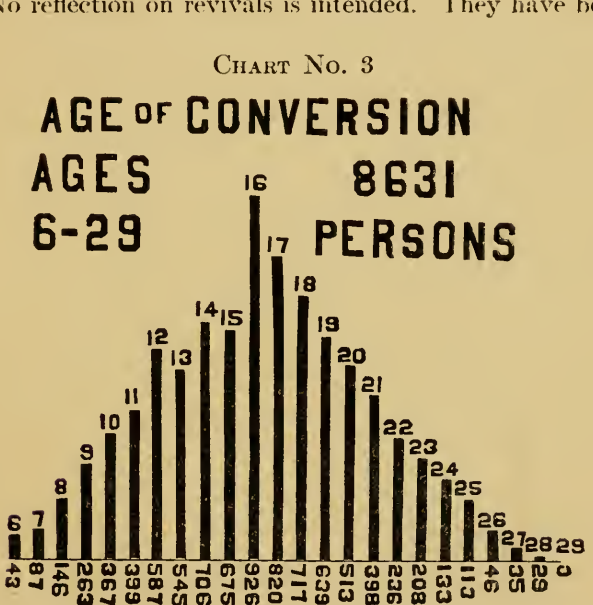


that of the converts brought into the fellowship of believers through the customary revival methods, eighty-seven per cent fall away in five years. Of the converts brought into the Church through the Sunday school and the pastor's communicant class, forty per cent fall away in five years. In one case thirteen out of a hundred converts are to be

found in the Church after five years; in the other case sixty out of every hundred are still found faithful after a like period of time. In the matter of securing an enduring attachment to the Christian faith, the educational method is more than four times as efficient as the revivalistic method.

No reflection on revivals is intended. They have been

Chart No. 3



greatly used of God in the evangelization of the world, and ought to have a place in the economy of the Church; but careful analysis of their results would indicate that they have either been unwisely managed, or that their relative importance is not so great as has been supposed. The evanescent character of the customary tabernacle revival may be due to both of the causes suggested. A

satisfactory method of planning, conducting, conserving, and financing revivals has not yet been evolved. The product has been defective because the methods were faulty. It is also doubtless true that many groups of Christian believers have come to rely too exclusively upon the revival for the extension of the Kingdom.

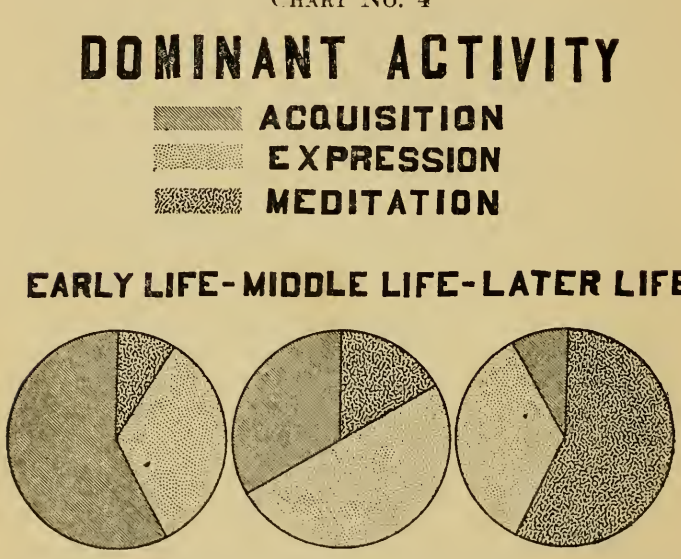
Chart No. 3 on page 23 is an illustration of how church statistics carefully gathered, thoroughly analyzed, rightly interpreted, and properly charted contribute to an understanding of the importance of religious education. Statistics were gathered as to the age at which each of these 8631 persons were converted. The numbers along the tops of the vertical lines indicate the ages, those along the bottoms of the lines the actual number of cases at each age. That is at six years of age forty-three persons out of the 8631 were converted; eighty-seven persons were converted at seven years of age; 146 at eight years of age, and so on. It will be noted that the number of conversions rises steadily with advancing age until the age of sixteen is reached; with the exception of slight declensions at thirteen and fifteen. Later studies of conversion tend to show modifications of the results here tabulated. It is probably true that conversions at the present time occur most frequently at an age younger than sixteen. The figures here given were obtained from questions to adult people as to the age at which they were converted, hence are based on what was true a generation or so ago. Studies of actual conversions at the present time seem to give results differing as I have indicated. However, these minor differences do not concern us in the present discussion. The results here tabulated proclaim in unmistakable terms that the period of life reaching from the age of eight to the age of twenty-five is God's and nature's time for the grounding of the individual in religion. In this study of over eight thousand conversions, not one occurred after the

age of twenty-nine years. A thoughtful consideration of the facts pictured in this chart raises more questions than we can well consider here. Seven times as many conversions take place at the age of sixteen as at the age of twenty-six. Does this mean that the adult is seven times as hard to win for the Church as the youth of sixteen? Does it mean that while we were winning one person twenty-six years of age we might have won seven boys and girls sixteen years of age? The curve of conversion, beginning at the age of six, sweeps upward to the age of sixteen, then downward, disappearing at twenty-nine. If we count the conversion curve as extending from six to twenty-six, the maximum occurs exactly in the middle of the curve at sixteen. For which side of this curve are the hymns, the worship, the sermon planned? For the service of which side of this curve does theological education fit young men? These questions are not suggested in a spirit of destructive criticism, but in a spirit of constructive criticism. The writer is not pleading for less earnest and less extensive efforts to reach adults, but for more earnest and more extensive effort to reach children and youth. Some conversions do occur in middle life, some even in old age, and we should never cease our efforts to turn the lives of the unregenerate Godward; but we ought not to neglect that part of life when the soul is most responsive to religious influences.

It is well to note here that conversion in the case of a child or youth reared in a Christian home, taught by Christian parents, nurtured in a Christian church, is not the same kind of experience as that of an adult who has lived long in willful rebellion against God. The conversion experience of the former is developmental; that of the latter is apt to be cataclysmic. Conversion in the former case is the responsive unfolding of a soul to the influence of God as a flower blossoms through the nurture derived from the soil, moisture, and sunshine which have minis-

tered to it from the beginning. Conversion in the latter case is the turning again homeward of a prodigal soul long absent from the Father's house. Why anyone should be suspicious of the developmental type of conversion is hard to understand. If the finding and reading of a fragment

CHART NO. 4



(This chart represents the general psychic activities in their comparative prominence at various periods of life. Our religious educational program should be brought into harmony with these underlying facts of the psychic life of the individual.)

of the gospel by a man of pagan faith in central Japan was used of the Spirit to turn the soul of the finder from darkness to light; is it unsafe to believe that the Word

taught to a child, from its earliest years by godly parents and teachers, can be used in the same manner?

This span of years from the age of six to the age of twenty-six is the educational period of life. Here is a significant parallelism. The opening of the life to educational influences and its responsiveness to influences leading to conversion keep pace with one another. They wax and wane together. As the life of an individual begins to take on its fixed habits, begins to be less responsive to educative agencies, the probability of conversion begins to grow less. These facts are an indication of the primary importance of the educative agencies in the spiritual processes leading to conversion.

2. Statistics concerning juvenile delinquency and adolescent crime. Prevention is better than cure in spiritual matters quite as truly as in physical matters. Preservation is better than rescue as a working goal for the Christian Church. It has just been seen that religious education holds an important place among the agencies influential in securing a vital religious experience. Now the author wishes to consider religious education as an agency of spiritual conservation. The spiritual waste of our civilization is appalling, for there is no loss so deplorable as the waste of misspent lives. How to turn the footsteps of childhood and youth away from danger paths, is the problem of problems. Secular education will not accomplish the desired end. Formal instruction in morals will not suffice. There must be the culture of the deepest and most controlling faculties of the soul, the religious instincts and capacities. There has been a distinct turning of public-school teachers, truancy officers, social settlement workers, of all who have been interested in the spiritual welfare of childhood and youth, and who have tried to stem the tide which carries young life so strongly toward that which is evil—there has been a turning of all

these to the Church. They have said, "We must have your help; the task is yours, as well as ours." The more we find out about the causes of juvenile delinquency and adolescent crime, the more apparent is the need for a religious educational program which will conserve the precious young life of the race.

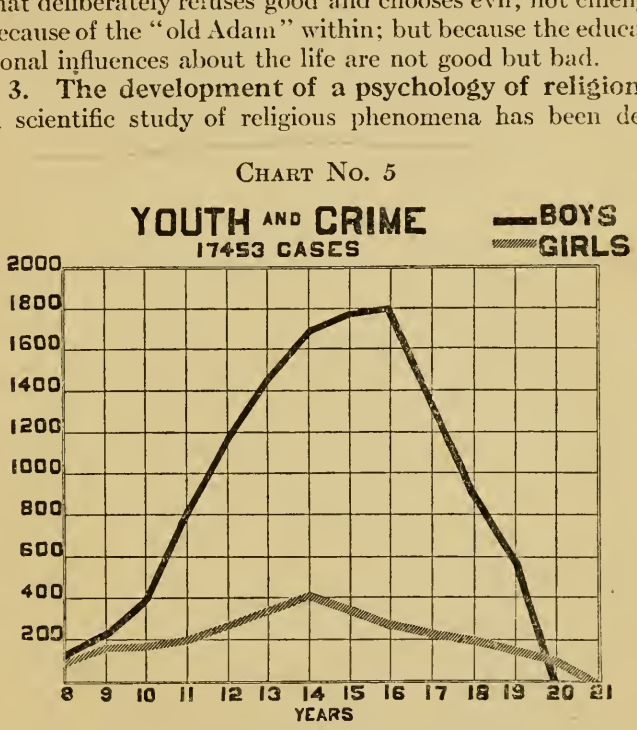
Chart No. 5 on page 29 is based on a study of 17,453 cases of juvenile delinquency and adolescent crime. The numbers along the base indicate the ages at which a first crime was committed. The numbers at the right show the number of cases of first crime occurring at each age. The upper curve indicates the crime tendency in boys, the lower curve the tendency in girls. At eight years of age 160 boys and 150 girls out of this total of 17,453 committed their first crime. The number of boys increases rapidly with advancing age and reaches its maximum at sixteen. The number of girls increases slowly, reaching its maximum at fourteen, but totaling hardly one fourth that of the boys. This chart has many lessons for the parent and the religious teacher. It shows the greater peril which surrounds the growing boy compared with that which menaces the growing girl. It is a significant fact that of these 17,453 cases not one boy committed his first crime after twenty, and not one girl after twenty-one. The boy or the girl who has been brought through the adolescent period without serious stumbling is comparatively safe. Here is the period of life where the Church, the home, and the State ought to unite in a far-reaching and potent program of protective preservation.

Here is another striking parallelism. The period of life most open to educative influences and the period of life subject to greatest spiritual perils are conterminous. The opening of the life to evil influences and the responsiveness of the life to educative agencies keep step with one another. The decline of the responsiveness to educational stimuli is

also the time of lessening spiritual peril. Can you see why young lives go astray? Not chiefly from a perverseness that deliberately refuses good and chooses evil; not chiefly because of the "old Adam" within; but because the educational influences about the life are not good but bad.

3. **The development of a psychology of religion.** A scientific study of religious phenomena has been de-

Chart No. 5



veloping for about twenty years. The results of a validly scientific investigation of the religious consciousness have been of no small importance in the creating of a wider and deeper interest in religious education. I speak of a "validly scientific" investigation of the religious consciousness, because a certain school of religious psychologists do not seem to be entitled to the standing of scientific investi-

gators. Yet this is the school which makes the largest claims to scientific method. I am persuaded that a psychology of religion based on a materialistic conception of life and consciousness can never produce any results of much value. It maintains an agnostic attitude toward too many of the facts of religion. I believe a true psychology of religion must begin with the fact of a self-revealing prayer-answering God. It must recognize that man can personally experience God as a forgiving, guiding, helping Reality. It must recognize the belief in a future life as based on psychic fact and not make it a dim and uncertain hypothesis. However, there have been all along religious psychologists who recognized spiritual realities, and the movement is certainly in their direction to-day. The significant thing for us is this, that the more we know about the origin and development of the religious consciousness, the more important the educational agency is seen to be. Psychology has shown the momentous importance of the religious impressions of early childhood. The child soul is "wax to receive and marble to retain." What goes into the first impressions of life goes into all of life. In times of great spiritual stress men speak the tongue learned on their mother's knee. The early impressions of life enter into all our daily acts, deeds, and thoughts in a way we can hardly comprehend. Like the tracks in the cement walk, made when the mortar was soft, these early impressions are not erased by the passing feet of the after years. It is the task of the home and the Church to see that religious impressions are engraved deeply and abundantly on the child soul. Genetic psychology has taught that the religious consciousness can be initiated under proper stimuli long before the child can read the family Bible or understand the preacher's sermon.

The term "adolescent" does not appear in any encyclopedia published over twenty-five years ago. Psycholo-

gists have not only named this important period of life, they have helped us to understand it better than our forefathers did. As we have come into a better understanding of this somewhat tumultuous period of life, we have come to appreciate the importance of careful educational preparation for its physical and psychic changes, and for patient educational guidance through them out into the broader fields of adulthood.

4. A better understanding of the nature and laws of heredity. Our knowledge concerning the way in which the achievements of humanity are handed on from generation to generation has been extended and clarified by the discovery that there are two distinct channels through which one generation transmits its accomplishments and its characteristics to the next succeeding generation. One of these channels has been named racial heredity. Through it any people transmit to their descendants their physical characteristics and psychic capacities. The color of the hair, the shape of the face, the brain capacity of the cranium, these are all transmitted from one generation to another through physical parenthood.

The other channel is called social heredity. Through it any people transmit to their descendants their language, social customs, religious ideals, and ceremonials. Social heredity transmits the heritage of one generation to another through the educative agencies, the teaching processes. The teachers of any generation are the spiritual parents of the generation following. Education is the golden chain which binds in unity and gives permanence to the achievements of the race, a primary factor used of God for the progress of humanity onward to that

> "Far off divine event,
> Toward which the whole creation moves."

Part of the social heritage of the race is unconsciously

taught by each generation to the succeeding one. Children learn to speak the language of their parents with little or no intentional help from adults. As they grow to maturity, they absorb much of the thought and many of the general attitudes of the community in which they are reared. There is then, an intentional and an unintentional instruction given by each generation to the succeeding generation. Much that might profitably be omitted from the heritage of the race is carried from one generation to the other by more or less unintentional teaching. The best elements of the racial heritage are either imperfectly transmitted by unintentional teaching, or are entirely incapable of being so transmitted. The child will not learn to speak properly, or to be an eloquent master of his mother tongue without careful and purposeful instruction. He will master barely enough of the technique of speech to meet his more primitive needs. He will not become an accomplished musician or artisan without long and patient educational guidance. Religion is the highest attainment of the race and of all the constituents of our social heritage, it is most poorly transmitted by the accidental and unintentional mode of education. The religious instinct is deeply planted in man's nature, but unguided it quickly assumes grotesque forms. Communities characterized by neglect of religious educational activity soon show unmistakable signs of reversion toward paganism. If the religion of Jesus is to conquer the earth, it must be efficiently taught by each generation of Christians to the succeeding generation. This teaching task is worthy of the best of our time, the best of our effort, the best of our prayers. Our generation must not squander its religious heritage, neither ought it to lay it away in a napkin. It must transmit the spiritual treasures of the centuries undiminished and enriched to the coming generation if it would perform its part in the eternal plan of God.

5. Developments in secular educational science. Education is both an art and a science. Education as a science has developed greatly within the past ten years. Secular education is rapidly passing out of the epoch of personal opinion supported, in part, by individual experience and, in part, by pure theory. It is coming into the epoch of scientific measurements, established standards, and demonstrated results. Secular educational scientists are fairly well agreed on several principles that are of no small importance in religious education and which magnify the importance of religious nurture. Their researches lead them to think of education as the developing of the inherent capacities of the child. Proper educational stimuli cause the growth of that which lies within the child's soul, in embryo. All the characteristics of the grandest human personality the world has ever known, lay once within some child soul, as the oak lies in the acorn. Education created nothing, at all, it was only the agency which stimulated growth and nourished it. There is no question, but that God has implanted in every normal child soul vast capacities for religious growth. The development of these capacities is dependent on nurture and proper stimulation. The infinite Father is not willing that any of these little ones should perish, and they need not if we will but do our part. As the acorn needs the contact of the moist soil and the warmth of the sunlight in order that it may grow into an oak; so the child soul needs to be brought into contact with the religious heritage of its ancestors through the warm and vitalizing instruction of a parent or teacher that it may grow into a religious consciousness. But perhaps some one will say, "Where does God come in; if the genesis of religion is as you say?" Everywhere! In the love tones of a mother's prayer; in the Bible story the teacher tells. He is not confined to the sudden, unexpected, and mysterious things. He is the All and in all. Do not understand me to

say that God is confined to the agencies seen of men. Mysticism is the soul of religion and I consider it the greatest of all realities. The soul of God touches the child soul and the gracious hand of the Christ is laid on little children as of old. Let me say it once again; God will do his part, if we do ours. We should not put forth our fear of interfering with the divine prerogatives as an excuse for being slothful servants.

Secular educators are fairly well agreed that the child consciousness comes into existence unmoral, but with an irrepressible tendency to react toward environment with some sort of activity. The child's acts leave each its record. They are built into the warp and woof of character. If bad things to do are convenient and good things to do hard to find, the child will do bad things and become bad. Religious education must not only have a course of information but a program of activities. One is as important as the other. The including of expressional activities in the religious educational program is a sign of the growing appreciation of the educational agencies of the church. Through their researches in secular education these investigators have helped church people to see more clearly the importance of their own educational task.

6. More extensive knowledge concerning the great religions of the world. Non-Christian religions have been studied more intensively and more sympathetically during the past half century than was ever the case before. Able scholars have turned their attention toward the history of these religions and toward the analysis of their systems of belief and the discovery of the sources of their power over the hearts and minds of men. It has been noted that every religion which has spread over large areas of the earth, and maintained itself through centuries, has had a powerful teaching ministry. With the possible exception of Mohammedanism educational

agencies have been the primary implements for propagating these faiths. Wandering teachers carried Buddhism from India through the vast stretches of China and to far-away Japan. Without its great educational centers, like that at Cairo, Mohammedanism would have become long ago but an incident of history. The marvelous racial tenacity and religious individuality of the Jew is due to the fact that in ancient times the Hebrew people learned to carry their religious treasures in their hearts and to teach them diligently to their children. There is not a pagan religion of the present day, nor of antiquity, which does not, or did not have its profoundly educative rites for children and youth. Often the only distinctively educational activity in these pagan communities of antiquity was religious.

Is Christianity different from all other religions in this respect? There are no reasons for believing that it is. Indeed, there are many reasons for believing that the teaching agency is more fundamental in the Christian economy and more essential to the success of the Christian program than is the case with any other religion of the world. The practice and last instructions of its Founder would seem to settle that. It is also indicated by the most outstanding facts of Church history.

7. Experiences in great reform movements. The task of a great reform movement, like that of national prohibition of the liquor traffic, is in many respects analogous to the task of the Christian Church. Each must win to a new allegiance individuals who have been antagonistic or indifferent to the ends sought. The ultimate triumph of each is dependent to a large degree upon widespread, thorough, and persistent educational propaganda. In the end, most great reforms have had to turn away, in a measure, from forensic disputations in courts and legislative halls and to lay a surer foundation for ultimate success

through the process of teaching the principles involved in the controversy to children and youths. This was certainly the case in the temperance movement. The first efforts for prohibition more than a half century ago were quickly and strikingly successful. Many states passed laws prohibiting the liquor traffic. Complete victory seemed just at hand. But no reform can safely outgrow its own educational preparation. The right foundations had not been laid. A period of reaction began. Prohibition was repudiated in all but one or two states. When a great reform begins, succeeds for a while, and then fails, further progress is doubly difficult. The unclean spirit comes back with seven others more evil than himself, and the last state of the nation becomes worse than the first. That the prohibition cause should have ultimately won after this initial failure is proof of its inherent justice and truth. Its triumph is also a striking demonstration of the efficacy of the methods used. After the tide of reaction had swept nearly a dozen states back into the liquor-licensing practice, the temperance leaders saw the necessity for a wider and deeper educational program for the movement. They turned to the children. Temperance instruction was introduced into the public-school curriculum. Books on physiology had a chapter on the circulation which ended with a section telling of the effects of alcohol on the heart, lungs, and blood vessels; another on the nervous system ending with a section on the effects of alcohol on the brain, spinal cord, and nerves; and so on to the end of the book. Many public-school teachers taught these temperance lessons with much enthusiasm. The sellers of dissipation, usually wiser for their own generation than the children of light, were caught napping. They understood very well the art of political manipulation whereby legislatures and courts were induced to do their will; but the instruction of children was a means of propaganda beyond their range

of experiences. Perhaps they, for a time, thought of the new venture as a harmless diversion for the temperance "cranks." But they soon became alarmed and began vigorous action looking toward the banishing of the temperance instruction from the public schools. They were strong enough to accomplish their designs in many states; but the seeds of their undoing had been scattered in fertile ground. They could not uproot the teachers' sowing. When the boys and girls who had received this temperance instruction, in their youth, grew to manhood and womanhood, they put the liquor dealers out of business.

Christianity is the greatest of all reform movements. It includes them all. Its goal is the establishing of the Kingdom of God on earth. In this sublime enterprise, man is a colaborer with God. Among the instrumentalities which God has given man for the accomplishment of man's part of the task, none is greater than education. Religious education has the stamp of the divine approval resting upon it. God commends it in his Word. "Train up a child in the way he should go, and even when he is old he will not depart from it." He coöperates with it and gives it fruit in due season. He uses it in the transformation of individual lives, in the exalting of community and national ideals.

Leaders in some departments of church activity see this more clearly than leaders in other departments. People interested in missions saw it some ten years ago and organized missionary education. The fruits of the instruction they have been giving is beginning to bear fruit. Many a local church might profitably give educational activities a larger place in its program. If the children were properly cared for, there would be less need for feverish anxiety lest not enough adult and paying members be gotten into the church to keep it off the rocks of financial

insolvency. The author is not pleading for less extensive and less earnest efforts to reach adults, but for more extensive and more earnest efforts to hold children. Some churches doubtless neglect childhood because of a feeling that work with children is a slow way of building up a church. They feel that the fruits of such labor are long delayed. They feel that a boy of ten will not be of very much help to the church for ten or fifteen years, at least. Their feeling is doubly erroneous. The Church full of children, and which children love is a Church honored of the Christ. In the second place it is by no means sure that the man who joins the Church at thirty-five will reach the goal of efficient church membership before the lad who joins at ten. Educational preparation is necessary in both cases but the boy learns faster than the man.

8. Recent demonstrations of the power of education to transform national life. The seventy year period which was characterized by a growing appreciation of the importance of religious education has witnessed several cases in which the ideals and characteristics of an entire nation have been changed in a marked degree under educational influences. Statesmen have come to appreciate as never before the importance of education in national and international matters. Something of this deeper appreciation of secular education has been reflected upon religious education.

Twenty years under the leadership of American educators has done a hundred times more for the Philippine Islands than four hundred years of military occupation accomplished. In less than two generations, Japan leaped across the gulf which separates modern constitutional government from medieval feudalism. Changes which took hundreds of years in other nations were accomplished by Japan in fifty because in the first case an educational system had to be slowly and painfully evolved.

whereas in the case of Japan it was taken over ready-made from neighboring nations. Even more wonderful results are being wrought in China. Modern education never had a harder task than it faced twenty years ago in China. The Chinese had an educational system of their own. It was hoary with antiquity, and they almost worshiped it; but it has met complete defeat in its battle with twentieth century educational methods and ideals.

Education has been used so uniformly to bless mankind that it is hard for us to think of it in any other rôle; but the most colossal illustration of the power of education to transform the life and thought of a whole nation is of another kind. In Germany education was prostituted to unholy ends by a ruling military caste. Through a wonderfully efficient school system this military caste imposed upon the German people a conception of the state inherently pagan and immoral. That education could have turned the naturally kind-hearted German people into devastators more cruel than Apaches, seems hard to believe. That the masses of Germany should have been almost completely educated away from their own interests into blind submission and unthinking loyalty to a system so contrary to all the currents of human progress, is amazing. And yet the military caste of Prussia did this by working for some forty years through the German schools—did it so effectively that millions of their victims were willing to die for the organization that had victimized them. Education did it. Venerable, saintly looking professors taught that the ethics of Jesus have nothing to do with the relationships of nations, that the ideal for the nation is not righteousness but power, that war is the highest expression of civilization, that a nation too weak to protect itself has no rights a strong nation is bound to respect. The world had never before seen the prostitution of education to such selfish and unholy ends.

In these after-war days we are very naturally asking ourselves whether the power which wrought such fundamental and far-reaching perversions may not be used as effectively in establishing truth, righteousness, and brotherhood among men. We know what to teach. God has shown us by his Son. We can build a system of education as efficient as Germany ever saw. The nation which will really take Jesus as its Guide, Model, and Teacher, educating its children and youth in the universal brotherhood and self-sacrificing service which he taught, in harmony with which he lived, and in defense of which he died, will bring about mightier transformations for good than the German educational system did for evil. Such a nation will fulfill the sublime admonition once uttered by a Hebrew prophet but never fulfilled by the Hebrew nation; "Arise, shine; for the light is come, and the glory of Jehovah is risen upon thee."

9. A changed conception as to the scope and function of religion. For some years there has been a growing tendency to identify religion with the whole of life. Going to church, reading the Bible, saying prayers—these acts are just as religious as they ever were, but they are no longer looked upon as comprising the major part of religious activities. All a person does, thinks, says, is the expression of a religious life within or an evidence of the lack of it. The scope of things considered to have religious significance has been greatly enlarged. This enlarged conception as to the field of religion has resulted in a somewhat changed conception of the function of religion. Our forefathers didn't express it quite that way, but somehow we feel that they thought of religion as primarily a means of getting one into a heaven after the present life has ended. Religion is an essential for the largest and truest living in the present existence. It is the duty of everyone to serve the Lord diligently here and now and to help set up

his Kingdom in the world. That is making the best preparation for the life in the world to come. Such a view is not, at all, the result of any failing faith in the hereafter of the soul. In the Father's house are many mansions and if it were not so he would have told us.

It will be readily seen that this enlarged conception, as to the function of religion, in the life that now is, tends to magnify the importance of education. So long as religion was thought of as functioning primarily for the life to come, it was easy to think of its being but slightly related to the slow developmental processes of education. Many of our forefathers believed that we are fitted for heaven by one divine act, experienced at conversion; that this act takes place without much dependence on any educational preparation; and that it needs no after-conversion educational program to insure its permanency. It is easy to see how they came to think of education as having a very subordinate place in the processes of individual salvation. The religious educator of to-day does not necessarily differ from his forefathers in any of the essential conceptions of the redemptive process. He does, however, see God working in a wider range than his forefathers did, in the developmental agencies leading up to conversion experiences and in the enlarging and sustaining powers which a right educational program throws around the newborn soul when the Church is doing her task in an efficient manner.

10. The cessation of theological controversies and a turning of the religious mind of the times back to the teachings and example of Jesus. The phrase "back to Christ" has been used in a rather loose way, and some unfortunate conceptions have come to be associated with it. It names, however, a certain tendency of modern religious thought which has received no other designation. Little proof is needed to convince the

person of average intelligence that the age of theological controversy amongst Protestant sects is fortunately at an end. We have, in a large measure, ceased to argue about Jesus, and have turned once more to a reverent study of his teachings, acts, and to the message of his life. We find that he was the great Teacher, who, by his precepts, example, and final instructions emphasized the importance of the educational functions of religion. The world must be taught to know all he taught, all he did, all he felt. The world must know him, not merely a definition concerning him. So great is he, so high, so deep, so infinite, that the task must begin at the cradle and go on through the whole of life.

CHAPTER II

Inadequacy of the Customary Educational Agencies of the Church

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The growing appreciation of religious education which has been sketched in the preceding chapter has been accompanied by a growing conviction that the customary educational agencies of the Church are inadequate to the task which has been assigned to them. If religious education is one of the most important agencies given to the Church for the evangelization of the world, the Church ought to organize, equip, and maintain the best possible system of religious education. Most people of our country who care for religious things and at the same time think logically about them, already agree as to the primary importance of religious education as an agency for world evangelization. We must not suppose, however, that the organization, equipment, and maintenance of a thoroughly satisfactory system of religious education will immediately appear without persistent and strenuous effort on the part of all who are interested in this great cause. The traditional economy of the Church is exceedingly hard to change. Many fundamental changes of program and of emphasis must take place before the educational function of the Church is given proper attention and opportunity commensurate with its importance. For many years church buildings have been constructed, church organizations planted, and ministers educated without much thought for the teaching function of the Church. It will take time, patience, and tact to bring about changes in these matters.

Two things ought to be accomplished before a church

undertakes to supplement its educational program by the organization of a week-day church school. First, a considerable portion of the congregation ought to be won to a deep conviction of the importance of religious education and to enthusiastic support of that branch of church work. The organization of these schools is a task involving some difficult problems, and success is rendered doubtful unless the pastor and his workers have behind them a fairly united and interested constituency. In the second place the congregation must be brought to see the inadequacy of the present-day educational agencies of the Church. Facts thought to be useful in securing the first of these desired ends have been presented in the preceding chapter. The presentation of facts useful in securing the second is the aim of this chapter. Pastors wishing to introduce week-day religious instruction into their church programs would do well to present as much evidence as possible on the two points already suggested, and to carry on such an informational program as will bring these evidences home to as many members of their churches as they can reach.

1. The time at present available for religious instruction is inadequate and its distribution is unpedagogical. If we count the whole Sunday-school hour as possessing educational value, the maximum time provided for Protestant children through this agency would be only fifty hours a year. It is doubtful whether the average Sunday school secures more than a half hour of really educational work each Sunday. This would make the total time for a year twenty-five hours for each child making a perfect record of attendance, summer and winter. As a matter of fact, most Sunday-school children do not attend Sunday school more than half of the time. Thus we see that the time allowance for Protestant religious education is meager, at best. The parochial schools of the Roman Catholic Church provide for two hundred hours

of religious instruction a year in their curriculum plans. Some Jewish children are receiving as much as three hundred and thirty-five hours a year, through the Hebrew week-day schools and Sunday schools. It is possible that some of us, as Protestants, believe that our religion has a deep and appealing power not possessed by any other. This faith in our own religion, however, gives us no warrant for believing that it is less dependent upon educative agencies than the other religions of the world; neither does it justify our subjecting it to the heavy handicap indicated in the figures just quoted. A true faith in our religion as the light of the world and in its divine origin and continuous divine control, spurs the believer on to more vigorous action; it does not lull him into a state of slothful ease.

Moreover, our meager time allowance for religious instruction is so unpedagogically distributed over the year as to render any valuable results doubly difficult of attainment. Half-hour lessons a week apart is a poor teaching arrangement. Continuity of instruction under such a system is well-nigh impossible. Many educators believe that a few weeks of continuous and intensive training is far more fruitful than fifty-two weeks of Sunday-school instruction. If religious education is to be efficient it must possess unity and plan. It will never accomplish much if the recitation periods are so far apart that most of the instruction takes the form of unrelated items of information. Minds of children are not able to carry over a line of thought from one recitation period to another when the interval separating them is a seven-day interval. It can be done with pupils of high-school age who make outside preparation for their recitations, but even there it is not regarded as a desirable arrangement, by most educators.

This matter of time for religious instruction is a consideration of basic importance. There can be no substi-

tute for the necessary time provision for instruction. Trained teachers will not remedy matters. The better the teacher is prepared for her task, the more important it is to furnish her the necessary time for doing her task properly. The Sunday-school teacher who comes into her class without having made any preparation for the teaching of the lesson is sometimes glad to hear the superintendent's bell announcing the close of the recitation period; the competent and conscientious teacher never is. Thorough and comprehensive lesson material will not relieve the time limitations resting on the Sunday school but make them more apparent. Good equipment has exactly the same effect. Maps, pictures, charts, handwork, stereoscope views—the use of all these requires time, and they would be provided more generally by Sunday-school authorities if there was time enough to use them in the Sunday-school recitation period. So we see that the time problem is fundamental and touches many other problems of religious education. The best results from other lines of religious educational improvement will be seriously impeded until we solve this time problem. "More time for religious education" ought to be the slogan of religious educators everywhere. Twenty-five hours a year for religious education and one thousand hours a year for secular education is not a just ratio.

2. Protestant religious education is dependent upon a teaching force inadequate as to numbers, and often imperfectly prepared for the task. Sunday-school teachers, as a whole, are doing a noble and unselfish service. That some are ill-prepared for their work is more the fault of the Church than the fault of individual teachers. The Church has not made provision for a teaching force spiritually consecrated and professionally efficient. Teachers possessing the two qualifications named are not numerous enough "to go around." Ten thousand

pastors and Sunday-school superintendents are saying "What shall we do for teachers?" There is no mystery in the situation. God has not failed to keep any promise of his. Churches, like the foolish virgins, have found their lamps gone dry in the hour of need; that is all. It is time for Protestant churches to take the matter of teacher training seriously. No course of study that can be mastered by a ten-year old child in a few weeks will longer suffice for the training of religious teachers. There must be thorough mastery of the Bible, the understanding of child psychology, the acquiring of pedagogical skill. No suggestion that these are the only qualifications for the successful teaching of religion, is intended. It is not even suggested that the qualifications named are the most important. A deep spirituality, a sincere love for childhood and youth, a conscience tender in all matters of personal responsibility, these are elements of primary importance in the personality of the true teacher of religion; but even these qualities can be developed by the right kind of training, and are often lacking because the training given to the prospective teacher of religion was meager, fragmentary, and accidental. Full, unified, and purposeful preparation of its teachers would be a policy of much wisdom on the part of the Church and the teachers have a right to expect it of the Church.

3. Most of the educational agencies of the Church are quite destitute of any real supervision of teachers and instruction. The Sunday-school superintendent presides at the opening exercies of the school and at the close. Sometimes he looks after such matters as the securing of substitute teachers for teacherless classes. But these activities do not constitute supervision in the public-school sense of the term. A real supervision is that in which there is carefully gathered information as to how the teacher prepares for her recitation periods, how she

presents the lesson materials to her classes, and what results she attains through her classroom instruction. After gathering this information, the superintendent is in a position to commend the teacher for her excellencies and to help her to overcome any defects which may have become apparent to the eye of the skilled educational specialist. Whenever this ideal is presented to Sunday-school superintendents, they are very apt to say, "You can't have such supervision as that with a volunteer teaching force." That may be true; but a good many considerations go to show that the lack of such supervision, in the Sunday school, is often due to the superintendent's inability to give it, rather than to the teachers' unwillingness to receive it. Superintendents are not to blame, however, for the supervising of instruction is a highly technical task, and demands special training. Occasionally churches are fortunate enough to secure volunteer leaders who possess the requisite preparation for the educational work of the Church; but we must expect most of our churches to be without really adequate supervision of their educational agencies until such a time as the employment of directors of religious education becomes the established custom of the Church.

4. The educational agencies of the Church receive inadequate financial support. If the valuation put upon anything by a people, can be judged by the amount of money they are putting into it, we must conclude that religious education is not highly esteemed by Americans. Lead pencils, cigar boxes, chewing gum, almost everything you can name, rank far above religious education as commodities for which our money is spent. When we compare the amount of money expended for the religious nurture of children and youth with the amount expended for tobacco, automobiles, travel, and the "movies," it makes us feel that, after all, our civilization is essentially mate-

rialistic, and hedonistic, lacking in any high conception of spiritual values. We have not found the pearl of great price, nor can it be said that we are seriously seeking it.

That religious instruction should receive just consideration and adequate financial support from the American people, as a whole, is too much to expect at our present stage of spiritual attainment, as a nation; but we would seem to be justified in the expectation that, within the Church, itself, something like a just appreciation of the matter should prevail. It is discouraging to discover that in this regard, matters are much the same, in the Church, as they are "in the world." The average church pays more for janitor service, more for a choir, more for light and heat, than it does for the religious instruction of its own children. The fact is, the conscience of the Church has never been developed in this matter. In other matters the conscience of the Church has been cultivated. With regard to the foreign-mission task, there is a growing conscience. Intelligent church members no longer refuse to give to the foreign-mission enterprise, if they are worthy the name of Christian. They see that it is a Christian duty to do so. But with regard to the teaching function of the Church, there is no such consciousness of obligation as has been developed in the matter of missions. Even those who are beginning to appreciate the importance of the educational task of the Church, are, for the most part, still laboring under the delusion that it can be accomplished very cheaply. We must change this condition. Church agencies of first-rate importance must not continue to receive seventh-rate consideration.

5. The educational agencies of the Church are, in many cases, poorly housed and inadequately equipped. The rooms dedicated to religious instruction by Protestant churches may be classified as good, bad, indifferent, and scandalous. Even the best and most

expensively equipped church-school rooms are apt to be but poorly adapted to educational work. The properly lighted, satisfactorily ventilated, artistically decorated schoolroom, with abundant blackboard space, comfortable individual desks securely screwed down to the floor and of a size suited to the pupils who are to occupy them—these are some of the products of many years of public-school evolution. They are just as essential for an efficient church school as they are for an efficient public school; yet the Church has been slow to appreciate their value and slower still to avail itself of their use. There has been great waste of money, in fitting up church-school rooms, and in putting up church-school buildings, because the people in charge did not know what kind of rooms and what kinds of equipment were best suited to educational uses.

Many Sunday schools long ago overflowed the quarters provided for them. In such schools, teachers and pupils have gone out in quest of some place where they could hope for that seclusion and quiet so essential to any large educational accomplishment. You will find them in all sorts of unexpected places. They may be found up in the belfry tower, where the janitor never comes, and the cobwebs hang thick on rough walls and gaunt rafters. They may be found down in dark and damp basement rooms where patches of plastering have fallen off the ceiling and other patches hang in dangerous insecurity over the heads of Primary tots. Yet many of these same churches have spacious auditoriums, cushioned pews, stained-glass windows, and collection plates of solid silver. It is strange why some churches, in everything pertaining to the adult life of the church and community, manifest extreme care; and in everything pertaining to the welfare of the child life of the church and community, manifest extreme neglect.

6. The educational agencies of the Church have

not yet been furnished with an adequate and otherwise satisfactory course of study. Most denominations have attempted to create such a course; some of them have tried it repeatedly; and yet no course yet completed has continued to be satisfactory very long. The practice, almost universally used, of issuing Sunday-school lesson material in printed slip and quarterly pamphlet form, is unpedagogical and expensive. It is time to discard it for a system of religious education textbooks suited to the needs of various ages of Sunday-school pupils. Biblical material will doubtless continue to be the subject matter of religious education, and yet it is to be hoped that no sweeping exclusion of so-called "extra-Biblical" material will be attempted. The Bible will be most effectively taught when its marvelous range of spiritual truths are not only taught in the Bible setting but reënforced by illustrations from history, current events, nature, art, and literature. We do not need to go outside the Bible for religious truth, "the opening of thy words giveth light"; but that these truths may be rightly apprehended and that they may be most fruitful in the upbuilding of character, they need to be taught in harmony with the laws of pedagogy, not in defiance of them.

7. The educational agencies of the Church provide inadequate expressional activity. Impression without corresponding expression is apt to be transient, imperfect, wasted, sometimes injurious. What would you think of a manual-training teacher who expected his pupils to become skilled in the use of plane and saw by sitting in their seats and listening to his abstract explanations as to how these tools should be used? How much would they learn under such instruction? If the teacher had the tools in his own hands and actually did the work he was trying to teach, the pupils would learn a good deal more, but even then they would learn nothing perfectly. Little hands would

be itching to get hold of every tool as soon as it was laid down and nothing but the sternest kind of discipline would prevent their doing it. Nature points out the true learning process by implanting within the child an irrepressible tendency to do things. Much of our religious education has been on the abstract information basis. We need to remember that our best efforts at educating the young are wasted, in a large degree, unless we give the children an opportunity to carry our information over into action. We must parallel our curriculum of religious instruction with an equal program of religious expression. The noblest religious sentiments, if they be denied expression, degenerate into weak sentimentalities. The providing of a program of expressional activities fitted to the religious educational needs of children and youth is an unsolved problem. Some Sunday schools get in some such expressional work at Thanksgiving, Christmas, and other special occasions, but this is not enough. We need a program for the everyday life of the young people in their homes and in their school associations. Perhaps the nearest approach to the thing needed has been accomplished by the Boy Scouts with their daily good turn standards.

8. The educational agencies of the Church are inadequately correlated. The educational task of the Church is one task and the educational program must be one program if it is to function properly. The educational agencies of the Church have grown up independently of one another. Each is under its own leadership and plans its own program of activities. In most churches there is no overhead organization superintending them all, and bringing them all into harmony. It is little wonder that these agencies get in one another's way, try to cover the same ground, overlook certain important phases of the whole educational task, and overemphasize others. What would you think of a high school with a half-dozen in-

structors, each one of whom wandered, at will, over the whole field of academic studies, chose such materials as he saw fit, held his classes at such a time as he could get, recognized no supervisory authority, and never entered into consultation with his fellow instructors? Yet this picture scarcely overdoes the matter in its attempt to portray the conditions existing among the educational agencies of many churches. Correlation of the educational activities of the Church will mean unity of plan and efficiency of execution through a division of labor.

9. The educational agencies of the Church are inadequately distributed. Much of the spiritual illiteracy of American children and youth is the direct result of a remarkably faulty distribution of religious educational agencies. Anyone who has ever surveyed the Sunday schools of a town or city and compared them with the public schools as to their location, attendance, and other matters will see, at once, what is meant by the term "faulty distribution" as here used. At least three phases of faulty distribution are manifest to anyone who has given thought to the matter.

(1) Small Towns and the Open Country. Careful computation seems to indicate that there are some ten thousand small towns and country communities, west of the Mississippi River,which have no religious educational facilities whatever. There are a good many east of the Mississippi also. In the same region it is also probable that there are ten thousand communities which are trying to support more Sunday schools than are necessary. Hundreds of villages have three or four small struggling schools where one strong school could do the work more efficiently and more economically. One town of 1600 people, in a western state, has one excellent public school and fourteen poor Sunday schools. In the same state whole counties can be found practically destitute of

religious educational agencies. There are probably enough Sunday schools in most of our western territory to cover the whole field fairly well, if they were properly distributed.

This breaking down of our religious educational program in the country places of the land is a serious matter. The country churches feed the city churches, just as the springs and brooks of the highlands feed the rivers of a continent. If the springs fail, the rivers will go dry. We need a redistribution of responsibilities among Evangelical Protestant denominations, for our rural communities, somewhat like that which exists in many foreign-mission fields. The interest of the Kingdom demands it.

(2) Cities of from 2500 to 25,000 Population. In cities of the class indicated a striking uniformity of religious educational conditions is found. Such cities usually have from a dozen to forty different Protestant denominations. By far the greater part of these have only one church in the town. Some of the stronger denominations, in the larger cities of this group may have three or four churches, but in most cases all but one of them are small home-mission enterprises. Now, nearly every one of the denominations, when they located in the city, looked upon the whole city as a parish. The denominational leaders sought, therefore, a central location, because such a site would be most easily accessible from all parts of their parish. So it has come about in hundreds of towns that all the stronger Protestant churches are located near the center of the city, often nearly all of them within a stone's throw of one another. But out in the suburbs of such a town you will often find large areas without any convenient educational agencies, and in other sections the buildings set apart for Sunday-school purposes are small, poorly equipped, temporary shacks. The large churches in the city center have the buildings and equipment necessary to care for all the children in the city, but they can't get the children;

the small and struggling churches of the city outskirts are grappling with the educational tasks of the Church under a heavy handicap. In such a city, you will find the largest and finest public-school buildings where the most children are, but the largest and best equipped Sunday-school rooms where the fewest children are. The trouble with us is, that we have been seeing the religious instruction of children and youth as a denominational problem exclusively; we must come to see that it is also a community problem in the solution of which denominations must coöperate with one another.

(3) Cities of 25,000 Population and Over. In cities of more than twenty-five thousand people, a condition exactly opposite to that just described is apt to appear. A down-town church can draw adult life sometimes from considerable distances, but the distance from which it can draw the child life of the region is very much less. No church, of the ordinary type, can prosper long without contact with the children. The first effect upon a church beginning to grapple with down-town conditions is seen in the blighting of its Sunday school. As the city grows, an exodus of churches from the city center to the outlying districts begins. When once this movement begins, it develops rapidly. The churches all tend to go at once. In a few years the center of the city, once overchurched, begins to be underchurched. Like an aging tree the municipality begins to decay at the heart. In time, vast areas of densely populated territory in the central portions of the city are found to be without adequate church facilities of any kind. There are such areas in several of our great cities where more than fifty thousand people have no Evangelical Protestant church agencies, whatever. As a rule, these central areas of our larger cities are either without Protestant educational agencies, or supplied with only a meager equipment of mission enterprises. Evan-

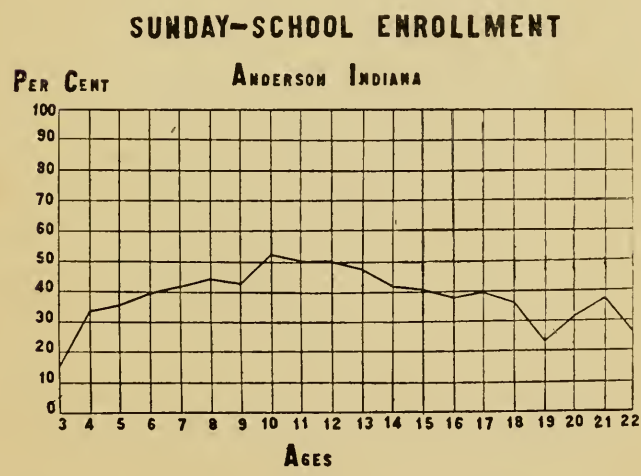
gelical Protestant influence in all of our great cities is small; in some it is practically negligible. If our Evangelical Protestantism fails in the country places and in the great cities of the land, the battle will be lost for us. It is encouraging to know that in some of our cities the Protestant churches are coming back to the abandoned city task with a ministry such as the foreign-speaking multitudes who dwell at the city's heart sorely need. Such churches are finding these brethren from other lands responsive, in a marked degree, to the touch of helpful Christian fellowship, and their children, especially, respond with quick enthusiasm to the personal contact with a true teacher of religion.

10. The educational agencies of the Church are inadequately dynamic. Machinery is of no use unless there is power to make it go. We ought to labor to remedy every one of the inadequacies heretofore named; but if we are successful in the nine cases cited and fail in the tenth we shall really accomplish but little. It is "not by might, nor by power, but by my Spirit, saith Jehovah." If the Church is to have power it must keep right with God. If we, the Protestant Christian bodies of America have become guilty in that we have multiplied our divisions until we have become insensible to the sin of schism; if we have rent the body of Christ over trifling matters; if we have not measured up to the splendid ideals of universal equality and brotherhood taught in the life and precepts of our Lord; we must repent. We won't have God's power until we are right with God. If things are not going right with the Church, it is futile for us to pray to God as if the fault rested with him; we should pray and act as if something were wrong with us. A New Testament writer speaks of the "hindered prayers" of those who are not living as the "heirs of the grace of life." An Old Testament general who had lain all day prostrate upon his face, in

prayer to Jehovah, was rebuked for that kind of praying which throws the responsibility for man-made failures back upon God. "And Jehovah said unto Joshua, Get thee up; wherefore art thou thus fallen upon thy face? Israel hath sinned; yea, they have even transgressed my covenant."

As a result of the inadequacies mentioned, the results of religious educational activities are unsatisfactory. We

Chart No. 6



must not congratulate ourselves too highly on the fact that more than sixty per cent of all additions to the Church are brought in by means of the Sunday school. Our exultation in this matter might prove to be a good deal like the exultation of a schoolboy over the fact that he received a mark of forty per cent in an examination in which another schoolboy received twenty per cent. The apparently good showing of the Sunday school may not

be due so much to the fact that it has done so well, as to the fact that other agencies of the Church have done so poorly. A religious educational survey of a typical city of twenty-five thousand people throws some light on this matter. More extensive studies, in many other places, tend to prove that the results here set forth are approximately true for the country as a whole.

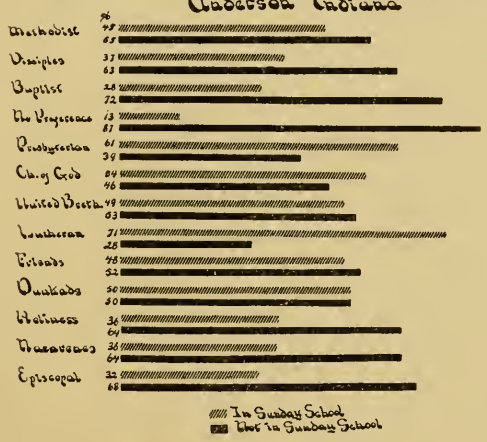
The numbers along the bottom of Chart No. 6 represent the different ages of children and young people in the homes surveyed. The numbers at the left indicate the percentage of children and youth of each age enrolled in Sunday school. Of the children three years of age, fifteen per cent were enrolled in the Sunday school, or other religious educational agencies. Thirty-three per cent of the children four years of age were enrolled in some religious educational organization. It will be noted that in this particular town the churches were not succeeding in getting in one half of the children until the age of ten. From ten to twelve they were holding one half of them, or a little more; but beyond twelve they were holding less than half. The Sunday schools and other educational agencies of the city were reaching something like forty per cent of the children and youth of the community. Studies in other places would seem to indicate that this would be a generous estimate for the country as a whole. Some have estimated that in New York City not more than twenty-five per cent of the children and youth are receiving any religious instruction, worthy of the name. In our country, there is a vast army of children and youth growing up in spiritual illiteracy. Some investigators have estimated the number of them as high as twenty-seven millions. These young people, grown to maturity, without the development of their God-given religious faculties, go on to swell the ranks of another vast army fifty-eight millions strong, the army of America's unchurched population. The most beautiful

and wonderful thing in the world is the unfolding life of a child in its physical, intellectual, and spiritual capacities. The most sadly tragic thing, in the world, is for a human being to be born, to live, and to die without ever having brought to fruition more than an infinitesimal part of the inherent soul capacities with which the Creator had endowed the living spirit within. In multiplied millions of

CHART NO. 7

HOW SUNDAY SCHOOLS ARE REACHING THEIR CONSTITUENCY

Anderson Indiana



souls that tragedy is going steadily on because of the fact that unfolding lives are spiritually neglected.

A more detailed study of the same survey is shown in Chart No. 7 above. It was desired to know how the different denominations were meeting their responsibilities in the matter of reaching with their educational programs the children and youth who were dependent on them for religious nurture. The two lines following the name of each

denomination, represent all the children and youth from three years of age to twenty-two years of age who are members of families belonging to that denomination or members of families who say they prefer that denomination. The upper line represents the per cent of such children and youth enrolled in Sunday school; the lower line represents the per cent of such children and youth not enrolled in Sunday school.

Of the Methodist constituency, forty-five per cent were enrolled in Sunday school, fifty-five per cent were not. The Lutherans were making the best showing with seventy-one per cent enrolled in Sunday school and twenty-nine per cent not enrolled. This finding is probably generally true. It has been stated that, of all Protestant denominations, the Lutherans are most successful in holding their own children and youth. An interesting result is seen in the case of the "No preference" people. These were the people who said they had no preferences as to denomination. In most cases, it may be presumed, this lack of preference for any particular denomination was due to a general indifference to religious matters. People who are deeply interested in religion are practically always members of some church. Even those who have only a passing interest in religion, usually have a denominational preference at least. In these "No preference" families, eighty-seven per cent of the children and young folks were not enrolled in any Sunday school. If the home has no interest in religion, the probability that the children of that home will be reached and held by the educational agencies of the Church, is slight, indeed. We must add one more inadequacy to the already long list. The religious educational agencies of the Church receive inadequate support and inadequate coöperation from the homes of the children enrolled.

It will be agreed, that the goal of the Protestant churches

should be the gathering into their religious educational organizations of all the children and youth that Protestantism can rightfully claim; and the bringing of all these young people into church membership through the inspiration and nurture of the Church. If the Protestant churches were attaining this goal, they could rightfully consider their religious educational agencies as one hundred per cent efficient. How near are we to attaining it? Of the forty per cent of children and youth reached by the educational agencies of the Church in the average community, what portion is ultimately won for the Church? The best information available seems to show that only about forty per cent of these young people become members of the Church. This means that only about sixteen per cent of the developing life in the average American community is reached by the educational agencies of the Church and so held and influenced as to make a definite decision for the Christian life. Our educational agencies are only about sixteen per cent efficient. There are many American communities where the fruits of this comparative failure are plainly seen, many in which you will find five adult people outside the Church for every one you will find inside of it.

What is necessary for the putting of the religious educational activities of Protestantism on the right basis? First of all a revival of religious education in the home. "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." These verses give us God's commandment for the establishment and maintenance of religious education in the home. The religion to be taught must, first of all, be upon the hearts of parents, at the very center of life and of all its phases of conduct. They cannot teach religion unless they have

it, themselves. But even a godly piety, important and fundamental as it is, does not fully suffice; there must be ordered and purposeful instruction. "Thou shalt teach them diligently unto thy children." Religious matters must not be "taboo" in the conversations of the household, but must be their central theme. Thou "shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Religion the last thing at night, the first thing in the morning, by the fireside in the hour of relaxation, out on the busy thoroughfares of daily toil, this is the ideal which God held up before his chosen people.

When the angel announced to Zacharias the coming of the great forerunner of the world's Saviour, he did not say that the preparation of the world for the coming One should be through some great economic revolution, nor through some political upheaval which should set the Jewish people free from Roman bondage, nor through some reform in the Jewish Church which should free it from Sadducean control; he spoke of a reform in an institution far more fundamental than Church or State, of a religious revival in the home. And he shall "turn the hearts of the fathers to the children." That the father should be the prophet and priest of the household is God's plan; and matters can never be right in the home, in the Church, in the nation, until the father fulfills his God-given office.

In the second place, the educational agencies of the Church must be brought to a state of adequateness and efficiency by the better development of the agencies already in existence and the organization of new ones, as needed. We must keep right on with our plans for teacher training, organized classes, departmental organization, graded lessons, and other Sunday-school improvements. At the same time, we must not be deceived into thinking that these improvements of existing educational agencies will suffice.

We must look forward to the organization of supplementary religious education on a large scale. We shall need Vacation Bible Schools, Community Training Schools, and Week-Day Church Schools.

In the third place the community life must be reorganized so as to aid the formation and conservation of religious ideals. Commercialized amusements which neutralize the efforts of the Christian home and the Christian Church to ground the young in morality and godliness, must give place to forms of amusement which are void of offense, purposeful, and ennobling. Our children and youth are getting through the commercialized "movies," a conception of life which is unreal, low, and often vicious. How can it be otherwise when night after night there is paraded before them one almost continuous stream of dime novel trash, but made more potent than any novel ever was, by the power of pictured action. It is time for the American people to act vigorously in this matter and to express in laws that cannot be evaded their conviction that shooting, suicides, illegitimate births, and maudlin love situations are not proper subjects for children.

CHAPTER III

Various Attempts to Supplement the Customary Educational Agencies of the Church

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The inadequacy of the customary educational agencies of the Protestant churches is quite generally recognized. There can be no logical denial that the results of our religious educational enterprises are far from satisfactory. These facts began to be generally admitted some fifty years ago. For more than forty years, earnest efforts were made to correct matters by the improvement of educational agencies already existing within the Church. These efforts are still being made, but, during the past ten years, there has grown up a widespread movement looking to the improvement of our educational activities through the organization of agencies supplemental to those already in existence. This new movement has grown out of the conviction that the existing agencies for religious education, however much they may be improved, can never be made efficient and adequate instruments for the whole educational task of the Church. Some of these supplementary organizations had their origin considerably more than ten years ago, but their development has been very largely within that period.

It is the object of this chapter to examine briefly some of the more important of these supplementary religious educational agencies and to attempt an evaluation of them with a view to determining their fitness to become permanent parts of the unified program of Protestant religious education, which it is hoped may soon be set up by the coöperation of Protestant denominations. Some of the educational movements named in the following list are

fairly well organized either denominationally, or interdenominationally, or both; others have scarcely any organization, at all, but exist as somewhat widely varying and independent activities, in churches widely separated.

Agencies for Supplementary Religious Education.

1. Daily Vacation Bible Schools.
2. Summer Schools of Religion.
3. Community Training Schools.
4. Occasional Classes.
5. Parochial Schools.
6. Pastor's Communicant Classes.
7. Pre-School Chapel Services.
8. Y. M. C. A. and Y. W. C. A. Classes.
9. Public-School Credits for Outside Bible Study.
10. Week-Day Church Schools.

Nine of the items in this list will be considered here, the tenth is reserved for fuller treatment in the chapters which follow.

1. Daily Vacation Bible Schools. The Daily Vacation Bible School movement began in New York City a little more than ten years ago. Its growth has been steady and comparatively rapid. The number of pupils enrolled in Presyterian Vacation Bible Schools, during the summer of 1920, was over fifty thousand. They were enrolled in some four hundred schools. The International Daily Vacation Bible School Association reports over fifteen hundred schools in the country which reported during 1920 to their organization. There are a good many schools which do not send in reports to any denominational or interdenominational organization; so it seems certain that the number of children who received religious instruction through this educational agency, during the summer of 1920, was well over two hundred thousand. Thirteen years ago there were only nineteen schools in the country with a little

over five thousand pupils instructed by seventy teachers in four different cities.

The Vacation Bible School program consists of Bible instruction, the learning of hymns, lessons in patriotism, health instruction, handwork of various kinds, and different forms of recreational activities. The schools usually run for five weeks, five hours a day, from about 9.00 A. M. to 11.40 A. M. though the time arrangement varies considerably. This form of religious instruction has certain very distinct advantages. It comes at a time of the year when the children are free from public-school duties, when church buildings are used less than at any other time of the year, and when many college students and public-school teachers are available for this type of work. Vacation Bible Schools have been most numerous and most largely attended in the more densely peopled foreign-speaking communities of our larger cities. They are just as capable of rendering valuable service in our American communities, in our smaller cities, and even in country districts; but their value is just beginning to be appreciated in the last named places.

A Vacation Bible School, of standard length, is equal in instruction time to a full year and a half of Sunday-school attendance and its pedagogical value is of even greater comparative value than the greater time for instruction would indicate. The continuous and closely correlated instruction of the Vacation Bible School gives it, hour for hour, greater pedagogical value than that possessed by Sunday-school instruction. Nearly all Protestant denominations now recognize the Vacation Bible School as an integral part of their educational system, and make provision for it accordingly. Courses of study are prepared, handbooks of information published, and much other informational literature issued.

It seems certain that the Vacation Bible School has not

only come to stay, but that it is destined to fill a far greater place in the educational program of the Church than it has yet attained. It is a distinct help toward the solution of the religious educational problems of Protestantism. And yet it is not, in itself, a solution of these problems. The existing educational agencies of the Church, with the Vacation Bible School added, will not make an adequate equipment for religious education. The Vacation Bible School has certain definite limits beyond which it cannot go. Five weeks is near the maximum amount of vacation time children can be expected to give to these schools. The idea of the Vacation Bible School is capable of being carried into other types of religious instruction. Several Vacation Bible Schools have resulted in continuation schools which carry the Vacation Bible School instruction on throughout the year. Such a school, however, ceases to be a vacation school. Such continuation schools have resulted in Baltimore, Maryland; Grand Rapids, Michigan; and elsewhere. In Baltimore seven of such schools have been running for five years, with over five hundred pupils enrolled. In cases like this, the Vacation Bible Schools have evolved into schools of week-day religious instruction, and should be so classified.

2. Summer schools of religion. These schools are somewhat similar to the Vacation Bible Schools but are entirely distinct as to origin, and differ in important respects as to curriculum and aims. They seem to have sprung up independently and approximately simultaneously at widely separated places in our country. The oldest and best known of these schools grew out of a summer Bible school at Elk Mound, Wisconsin. A children's department was organized in this Bible school at Elk Mound, primarily as a practice class for those adult members of the school who were preparing for Sunday-school teaching. In time this training department became so

important, for its own sake, that it evolved into a religious day school for children. The idea spread rapidly and became known as the "Wisconsin Plan."

At about the time that the Wisconsin schools were getting well under way a similar system of Summer Schools of Religion was growing up around the head of Delaware Bay. Rev. Abraham L. Latham was the leader of this movement as Rev. H. R. Vaughn had been the leader of the experiments at Elk Mound. During the summer of 1920, the following churches, in this eastern group, had Summer Schools of Religion with pupils enrolled as indicated:

Name of Church	Pupils Enrolled
1. Third Presbyterian, Chester, Pa	419
2. Trinity Lutheran, Chester, Pa	70
3. Italian Presbyterian, Chester, Pa	75
4. Olivet, Moore, Pa	27
5. Darby Presbyterian, Darby, Pa	102
6. Orphanage, Wallingford, Pa	48
7. First Presbyterian, Johnstown, Pa	146
8. First Presbyterian, New Kensington, Pa	58
9. Presbyterian, Benton, Pa	40
10. West Presbyterian, Wilmington, Delaware	158
11. Woodland Ave. Presbyterian, Camden, N. J.	64
12. Warren Ave. Presbyterian, Saginaw, Mich	58
13. First Presbyterian, Midland, Mich.	104
Total	1369

It will be noted, from the above table, that this type of school is being adopted by churches at some distance from the place where it originated. In these schools, handwork is confined to such activities as serve to illustrate the Scripture lessons, and there is very little of any kind. The emphasis is on Bible study, with a good deal of memorizing. The schools are graded after the public-school model; many of them have high-school classes and some a kindergarten grade. The length of term and hours is practically the same as in the Vacation Bible Schools. The pastors

who have tried these schools seem unanimous in their opinion that they are a great help to the church. They usually say that a much higher type of work is obtained in these schools than seems to be possible in the Sunday schools. The Church first named in the above list received one hundred and twelve members at a recent communion service; a good evidence of the efficiency of this type of religious education.

This type of school has the same advantages and limitations as the Vacation Bible Schools. They are practically Vacation Bible Schools with a somewhat greater emphasis on Bible study than the typical Vacation Bible School and a practical elimination of all activities which do not have direct bearing on Bible instruction.

3. Community training schools. These schools are organized interdenominational attempts to secure better trained teachers for the Sunday schools and other educational agencies of the Church. They usually reach, however, some who are not preparing for the teaching of religion, especially in their classes for general Bible study. The sessions are usually held one night in the week for a term of twenty-five weeks. This evening session is divided into two recitation periods with an assembly period between. The subjects taught include, in most schools, such matters as Psychology of Childhood and Adolescence, Religious Pedagogy, Bible, Sunday-School Organization and Administration, Religious Education in the Home, and Church History.

Community training schools have been organized in Malden, Massachusetts; Braintree, Massachusetts; Hyde Park, Massachusetts; Lowell, Massachusetts; South Boston, Massachusetts; Evanston, Illinois; East Chicago, Indiana; East Orange, New Jersey; Somerville, New Jersey; Evansville, Indiana; and many other places. There is no doubt that they have deen distinctly helpful

wherever given a fair trial. Some of the leading religious educators of the country have taught in them, and communities where they have been organized have witnessed a marked improvement in the Sunday-school instruction. In some instances these training schools have widened the scope of their efforts so as to include the preparation of teachers for week-day church schools. These training schools meet the needs of one particular phase of the religious educational problem. They help to recruit the teaching force and to fit it for more efficient service. They are not a direct attempt to reach the multitudes of children and youth spiritually untaught, but do make that problem more hopeful of solution by promising a way by which the teaching force for this larger undertaking may be secured. They ought to be organized everywhere as rapidly as competent instructors for them can be secured. Fuller descriptions of these schools than is possible here can be secured from any of the schools named.

4. Occasional classes. In a number of communities, of some of our Eastern states, the custom has prevailed of gathering all the children of the community, who could be induced to come, into an instruction class for a period varying from one week to four or five weeks, usually just before Easter. Several denominations have united in the movement, in most cases. The pastors have taken turns in addressing the children. Such a form of religious instruction doubtless does some good, but its general result is apt to be small. It isn't a real school. The pupils haven't enough to do. The succession of one pastor after another, as teachers of the class, is an unpedagogical arrangement. The time during which the class is kept up is not long enough to allow of any real educationally constructive work. Communities ought not to be content with this form of supplemental education unless they cannot possibly secure a better one.

5. Parochial schools. Practically the only Protestant denomination that depends on the parochial school for the religious instruction of its children is the Luthern denomination. Among Lutheran people these schools are not uncommon. There can be no doubt that the parochial school can be made to supplement successfully the Sunday instruction. There is abundant time for such a purpose, and the teachers are usually trained instructors. The possibility of the Protestant denominations, as a whole, turning to the organization of parochial schools as a solution of their religious educational difficulties is so remote that it is hardly worth mentioning. The enrollment of a child in a parochial school means his elimination from the public school. Americans are well agreed that the public school is the bulwark of American democracy. The gathering of the children of the various denominations into parochial schools would mean that the churches would have to assume the burden of instructing them in secular studies as well as in religious subjects. The parochial school, for the reasons given, may as well be ruled out as a possible agency for the solution of Protestant educational problems.

6. Pastor's communicant classes. Many pastors gather prospective Church members, especially those of younger age, into instruction classes, just previous to their admission into the Church. These classes vary in length from a few weeks to several months. There is no question concerning the great benefits derived from such instruction. The only strange thing about these communicant classes is the fact that a good many pastors fail to have them at all. They undoubtedly ought to be an annual feature of the Church program, and ought to be considered as an integral part of the educational system of every church. No pastor can afford to be without them.

And yet the pastor's communicant class, important as it

is in its own sphere, ought not to be considered as making the educational system of the Church complete. The addition of a pastor's communicant class to the educational agencies, already existing in the various churches, will not solve the religious education problem. The educational task, of even a small church, is too large to be put on an efficient working basis by the small amount of time the average pastor can give to it. The unique opportunity of the pastor is, as has been suggested, in the preparation of prospective Church members for entrance into the Church. But there must be years of efficient teaching among the younger children, if the pastor is to have full communicant classes.

Moreover, many pastors are quite unprepared for any large educational undertaking. Most of them love children, because of native tendencies in that direction and because of fellowship with the Master who loved them; but comparatively few are competent to assume full and efficient leadership and supervision of the educational activities of the churches over which they are pastors. The typical theological training of the day is away from the child mind rather than toward it. Seminary education of the usual kind unfits young men for the teaching of children, rather than otherwise. Seminary professors are specialists in their chosen subjects; but the child psychologist is conspicuous by his absence from the seminary faculty. Most pastors get along fairly well in their efforts to feed the sheep; but in their efforts to feed the lambs they get along rather poorly. It is not their fault. In order to be an efficient pastor of children, a man must know the child and how to speak a language the child can understand. For a pastor really able to instruct children or supervise their instruction a knowledge of child nature is essential; a knowledge of Hebrew, Aramaic, and the documentary theory of the Pentateuch is incidental.

7. Pre-school chapel services. In a number of communities, pastors have organized chapel services, of a half hour or so, for school children before the opening of public school on some week day. The service is one of song, prayer, Bible stories, and drill on the catechism. Such chapel services for public-school children have been conducted in Ravenswood Presbyterian Church, Chicago, Illinois, for over eight years and have demonstrated their value. An efficient leader in such a service can do much to train his audience in worship and praise. A good service of this kind is not without educational value; but the amount of instruction which can be so imparted is quite limited. To depend upon a chapel service of the kind described for a full supplementing of the Sunday-school instruction would be like depending upon the opening service of a church school for instruction, and discarding all classroom work. Efficient and sufficient religious instruction cannot be given without grading, definite assignments of lessons, tasks to be done by pupils, and personal contracts between teacher and pupils in moderate sized classes. You can educate children somewhat, but not fully, *en masse*.

The place for a chapel service, of the kind under consideration, is at the opening of a church school, where after the period of worship, praise, and mass instruction, the youthful congregation breaks up into classes for more intensive teaching specially fitted to the understanding and needs of the particular groups. We can get along with pulpit and platform instruction for adults; but in the case of children, we must have something besides if we are to do our educational tasks as they should be done.

8. Y. M. C. A. and Y. W. C. A. classes. Both of these organizations have, of late years, inaugurated rather extensive plans for religious instruction, especially for young people of the 'teen ages. In 1918, the Y. M. C. A.

organized 3380 classes for boys, and there was in these classes an enrolled membership of 58,762. These figures do not include Y. M. C. A. classes for high-school boys and employed boys. These figures indicate that these organizations are making contributions to the educational task of no mean proportions. Certain grave considerations, however, make doubtful the expediency of giving over a large part of the religious educational task to these organizations. Very few of the leaders of the organizations named have done any of the actual teaching. Their secretaries and assistant secretaries are not infrequently well trained; but in nearly all cases the multitudinous tasks of these officials have rendered it impossible for them to do classroom work. The teaching has been delegated, therefore, to volunteer teachers, some of whom were capable, some of whom were scarcely so. Instruction under the care of these two organizations has been of about the usual Sunday-school quality. There is a growing feeling that it would be unwise for the Church to hand over any considerable part of her educational task to any independent, or semi-independent organization. Instruction of the type under consideration has been wholly uncoördinated with the instruction given by the churches. If the Church must delegate a part of the educational task to outside organizations, there ought to be, at least, some understanding so that the different courses of study will not be repetitious, out of chronological sequence, and contradictory as to the conclusions reached. Without any unity of plan, and carried on by noncoöperating agencies, religious education will inevitably be chaotic, fragmentary, and inefficient. If the Church wishes to avail herself of the aid of the organizations named, there is a logical way to do it; namely, by assigning certain definite phases of the religious educational task to them, and holding them responsible for the doing of the task in a satisfactory manner. Under

the loose arrangement which has prevailed up to the present, teachers of peculiar views have not infrequently gotten in. Sometimes the instruction of these teachers is directly opposite to what practically all the churches teach, but there was no way of checking them up and the mischief went on until the term ended or all the pupils stopped coming. The religious education of children and young people is too important for us to allow it to be done in any such slipshod fashion.

9. Public-school credits for outside Bible study. This important religious educational movement is associated with the name of Dr. Vernon P. Squires, Dean of the University of North Dakota. In the fall of 1911, Dr. Squires suggested that the State Board of Education should provide a syllabus for Bible study in the high-school grades. This was done, and the teaching of the course of study as outlined was taken up by Sunday schools, Y. M. C. A. classes, and other organizations. Satisfactory work on the course was rewarded by high-school credits for the work accomplished. The idea quickly spread to many other states and assumed forms more or less modified. In some states the plan has been extended upward to the college and downward into the elementary grades.

There are many reasons for believing that the plan ought to be inaugurated in every state of the Union, and ought to be so extended as to cover the whole field of religious education from the first grade up to, and through, the university.

It is well to note that this movement is not one looking toward the creation of any new religious educational agencies. It aims to assist and inspire those already in existence by putting religious instruction on a basis where it is honored equally with other matters of study. It has proved a valuable aid to all of the educational agencies of

the Church now in existence, and would doubtless prove equally helpful to any new agencies that might be formed.

Most of the nine different types of supplementary educational agencies already discussed have been found to be of value. Some have been found to be decidedly so. But none has seemed large enough and suggestive enough to be made the primary agency for the task. There is none that even gives promise of a possible development which would fit it to become the central and unifying plan for our whole religious educational system, though most of them could evidently be given places of considerable importance in such a system. The supplemental religious educational agency which gives largest promise of becoming such a central and unifying plan for an American system of religious education has been reserved for final mention in this chapter and for fuller treatment in the chapters that follow.

10. The week-day church school. A week-day church school is one in which religious instruction is given on week days and for a term approximately parallelling the public-school year. The discussion of the different types of week-day church schools and the various problems connected with the organizing and conducting of them will be taken up in following chapters; here the author wishes to consider the relation of the week-day church school to the other supplementary religious educational agencies previously mentioned in the present chapter. The week-day church school possesses distinct advantages which make it well worthy of consideration as the central and unifying plan for an American system of religious education. In such a plan, the Vacation Bible Schools and summer schools of religion would logically become the summer sessions of the week-day church schools, with a course of study and expressional activities which are closely correlated with the whole religious educational

system. The community training school would be the teacher-training agency for the whole educational system of the Protestant Church. Occasional classes, and classes conducted by Y. M. C. A. and Y. W. C. A. organizations would be assigned some definite part of the educational task of the Church and held responsible for the accomplishment of it in a satisfactory way, if it were felt to be desirable that the work be so assigned. Parochial schools as agencies of Protestant religious education would be eliminated. The pastor's communicant class would become a special and integral part of the educational program of the Church. The pre-school chapel service would become the opening service for the week-day church school and would furnish training in worship, praise, and Christian fellowship for all the pupils under the educational care of the Church. Public-school credits for outside Bible study is already an established practice in communities where week-day church schools are now in operation. In Gary, one thirty second of the high-school course may be taken in the church schools. In Toledo, one sixteenth of the course may be in religious instruction.

Incidentally, it may be mentioned that the organization of week-day church schools, in coöperation with the public schools, gives Lutherans and Roman Catholics an opportunity to escape the "double taxation" so distasteful to them. Under the new system, their parochial schools could give over the teaching of secular studies to the public schools, and give their attention wholly to the teaching of religious matters, thus becoming week-day church schools which coöperate with the public schools and cease to be competitors with them. In a number of communities this arrangement is already made and working satisfactorily. In one of these communities fifty thousand dollars had been appropriated by the Roman Catholic Church for the erection of a parochial-school building, but the plan for

the erection of it was abandoned because the authorities of the Catholic Church came to believe that the week-day school plan was preferable to the parochial-school plan. The week-day school movement is much further advanced among Jews than it is among either Protestants or Catholics. They have practically adopted it as the solution of their educational problems, and the parochial schools among them are dwindling in number and in attendance. It is evident that the week-day church-school idea gives promise of fitness to become an all-American system of religious education. With its full development, we should have the public schools ministering to all the children of America and fitting them for citizenship in our great democracy; we should also have a closely correlated system of religious schools giving religious instruction to all the children of America in the fundamental truths and forms of worship of the particular faith to which they belong.

CHAPTER IV

Three Types of Week Day Church Schools

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Out of the experiments in week-day religious instruction, carried on in various parts of our country, three quite distinct types of week-day church schools have arisen. These types may be named as follows:

1. The Denominational or Individual Church Type of Week-Day Church Schools.

2. The Denominational Community Type of Week-Day Church Schools.

3. The Interdenominational Community Type of Week-Day Church Schools.

There is considerable variation among the various church schools, and the schools of no given community are exactly like those in any other community. Certain similarities, however, are usually manifest which make the grouping of the schools into the above types a simple matter. The different types will be considered in order and certain outstanding examples of each type considered somewhat in detail.

1. The denominational or individual church type of week-day church schools. (Chart No. 8 is a graphic representation of organization for this type of schools.)

This type of week-day church school is that in which the week-day religious instruction is a part of the educational program of an individual church. The Church usually coöperates with its own denomination in the conduct of the school and in some cases receives aid from denominational Boards. Schools of this type are under the control of the individual church where they are conducted.

The course of study is usually denominational and often an adaptation and extension of the Sunday-school lessons. These schools are not denominational in the sense of excluding children of other communions from their privileges; but in the sense of their organization, course of study, and supervision, being in the hands of a church belonging to a particular denomination. Sometimes two churches of the same denomination unite in conducting a week-day church school. In such a case, the school would still belong to this type. The table on this page gives a list of some of the churches which were conducting week-day church schools of this type during the school year of 1919-1920, together with some data concerning the same.

Name of church with which the school is connected	Hours per Week for Each Pupil	Teachers, Full-time	Teachers, Part-time	Pupils Enrolled	Centers	Grades Taught	Time of Classes	Course of Study	Budget	Years in Operation
Grace Episcopal, Gary, Ind....	2	1	0	90	1	1–12	3	Ch. Nur.	$1322	6
First Baptist, Gary, Ind.....	2	1	1	400	3	1– 8	3	Keyst.	1360	6
Grace Episcopal, Grand Rapids, Mich...	1	0	15	168	1	1–12	3	Ch. Nur.	1750	1
St. Mark's Episcopal, Toledo, O.	1	1	1	120	1	1–10	2, 3, 4	Ch. Nur.	1304	1
First Presbyterian, Flint, Mich.	1	0	3	90	1	4–12	2, 4	Varied	Little	1
North Presbyterian, Rochester, N. Y.....	1	0	1	30	1	7	3	Gary	350	1
Christ Luth., New York, N. Y.	1–3	0	3	75	1	1–12	2, 4	Varied	Little	14
Church of the Advocate, Episcopal, N. Y.....	1	0	8	80	1	Kg-7	2	Ch. Nur.	55	4½
St. Michael's, Episcopal, New York, N. Y.....	1	0	3	400	1	1–12	2	Ch. Nur.	1200	2

NOTE—The numbers in the column headed "Time of Classes" have the following significance: 1. Before public school. 2. After public school. 3. During public school. 4. Saturday.

Of the schools mentioned in the above list, the First Baptist School, of Gary, has been merged with the community schools of that city. The school at St. Michael's Episcopal Church, New York City, has been abandoned temporarily. Week-day church schools of this type are coming into existence, at this time, in many parts of the

country. Several more have appeared in New York City and in Grand Rapids. Among the new communities reporting them are Wichita, Kansas; Topeka, Kansas; Berkeley, California; Los Angeles, California; Boston, Massachusetts; Wampum, Pennsylvania; East Orange, New Jersey; Independence, Missouri; Oakland, California; Little Rock, Arkansas; Memphis, Tennessee; and Iron River, Wisconsin.

Where a community has only one church, the organization of week-day religious instruction naturally assumes the Individual Church Type. Because Protestant denominations for many years acted quite independently of one another in the matter of planting new church enterprises, the places where one church has the community all to itself are not numerous. Where these conditions exist, the individual church has a distinct responsibility and a unique opportunity; an opportunity which it can hardly utilize and a responsibility it can hardly discharge without the organization of week-day church schools.

It is to be hoped, however, that even in communities where one denomination occupies the field by itself, some form of coöperation may be established between the week-day church school it sets up and the schools of like character in other places. Week-day church schools of the individual church type are growing in favor, and we must be on our guard lest they become new and potent factors in a divided and competing Protestantism. Such a turn of events would go far toward nullifying the beneficial results we are expecting from the religious education revival which is now making itself felt. We must seek to conserve, it is true, that sense of responsibility which grows up around an organization under the individual church; and yet we need also that fellowship and enthusiasm which arises from a sense of oneness in a widely spread and sublimely important enterprise.

The week-day church-school movement must not be cut loose from the churches and denominations, thus creating a new parasitic organization for the community to support. On the other hand, it must not break up into multiplied and competing fragments which draw sharp lines of cleavage through the Protestant community; cleavages which have laid upon the Church a heavy penalty of waste, inefficiency, and failure.

Full and friendly coöperation of Protestant denominations, at least of evangelical Protestant denominations, is one of the greatest needs of our day for the Kingdom interest. It is nowhere needed more than in this new and important enterprise of week-day religious instruction.

The week-day religious instruction carried on the past year in the First Presbyterian Church of Flint, Michigan, will serve as an illustration of the Individual Church Type of week-day church school. In the fall of 1919, the pastor and the people of this church worked out a plan for supplementary religious instruction which was successfully carried on throughout the year. A course of study was outlined in which instruction was to be provided in (1) Old Testament, (2) New Testament, (3) Church History, (4) Religion and Ethics, and (5) Missions.

The pastor, the director of religious education, and two specially qualified teachers from the Sunday school constituted the teaching force. The organization of the school followed departmental lines, there being a Junior, an Intermediate, a Senior, and an Adult Department.

Classes for young people and adults met Wednesday at 7.00 and 7.45 P. M. Each class had its own room, but all came together for the closing services which took the place of the midweek prayer service. Classes for young people from the high school met twice a week at the church immediately after the close of public school.

These high-school classes made especially good progress,

and many young people not connected with the Presbyterian Sunday school enrolled in them. High-school credits were given by the public-school authorities, for work completed in the church-school classes of high-school grade. The subject for study during the year was the history of the Hebrew people.

The Junior classes met at the church Saturday mornings. They had lessons dealing with the heroes of the Old Testament. Some difficulty was found in inducing children to give up their customary Saturday activities in order that they might take the church-school work.

The week-day church school which has just been formed by the Union Church of Bay Ridge, Brooklyn, New York, is another good illustration of this type. This school opened with the beginning of the school year in the fall of 1920. Its membership is at present limited to 120 pupils. This limit was reached within a very few weeks and there is now a considerable waiting list. Its sessions are held after the close of the public schools on Wednesday. The school begins at 3.30 P. M. and closes at 5.00 P. M. This time is divided into three periods. The first is the general assembly period, given over to worship, singing, Bible stories, memorizing of hymns, and like activities. The pastor or the director of religious education usually takes charge of this period. The second period is devoted wholly to Bible study. The Gary leaflets are used, though the amount of picture coloring, which is a prominent feature of these lessons is reduced somewhat and more emphasis given to lesson discussion. The pupils divide into classes of about twelve members each, and are arranged according to grades. The teachers of this period are all volunteers from the teaching force of the public schools. Most of them are members of the Protestant Teachers' Association and have offered their services through that organization. The third period is devoted

to various activities. Sometimes it is handwork, sometimes calisthenic drill. Once in every two weeks there are moving pictures. The work of this third period is under the charge of volunteer workers from the congregation. Here is a unique arrangement which seems to be working well; the devotional service under the pastor or his assistant, the instructional period under trained teachers from the public schools, the handwork under volunteers from the congregation who have shown an ability to instruct in the various activities. The division of labor makes the task of each individual brief, in time, and comparatively easy as to preparation and presentation—two ends very much desired in the case of volunteer workers. Each set of instructors is required to be present only during the time assigned to their particular work.

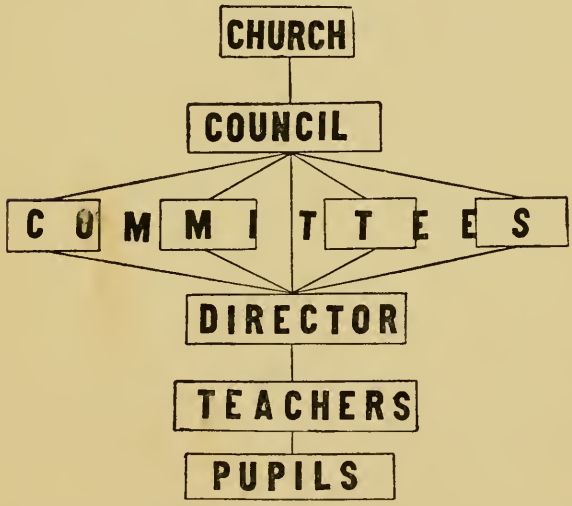
Another unique feature has appeared in this school. Before a child is enrolled the parents must sign a statement that they will coöperate with the church-school leaders in securing prompt and regular attendance, and that they will assist their children in the preparation of lessons assigned for home work. Moreover, they are required to make a promise that they will try to create and maintain that Christian atmosphere in the home which is so fundamentally necessary in the spiritual nurture of the child. This school is teaching the homes of the community as well as the children who come to the school from the homes. Children of seven Protestant denominations, as well as some children from Roman Catholic homes have enrolled in this school. Absence three times without excuse automatically drops the pupil from the roll. A church visitor usually looks up the child after the second absence.

The pastor of this church, Rev. Horace H. Leavitt, says that a distinctly higher type of work is being done in the week-day church school than in the Sunday school. He also states that his Sunday school has made unusually

good progress since the organization of the week-day school. It has gained in membership notwithstanding the fact that many families formerly connected with the church and Sunday school have moved away. He attributes the Sunday-school growth to the good influence of the

CHART NO. 8

ORGANIZATION OF A LOCAL CHURCH FOR WEEK-DAY RELIGIOUS INSTRUCTION



week-day school which has brought the whole church and its activities to the attention of a considerable number of families heretofore unacquainted with the church in any way. The cost has been very slight; less than fifty dollars for the three months the school has been running.

It will be seen from the above examples that this type

of week-day church school is simple in organization and inexpensive to operate. A high grade of educational work is, nevertheless, possible through its instrumentality. Such a school is easily within reach of the average congregation. There seems no valid excuse for not organizing them, by hundreds, without delay.

The plans pursued in these two churches may, or may not, fit conditions in other churches. The whole matter of week-day church-school problems is to be discussed in a subsequent chapter of this book.

2. The denominational community type of week-day church schools. (Chart No. 9 is a graphic representation of the organization for this type of school.)

There are communities where practically all the churches are carrying on week-day religious instruction in schools under their own control and supervision and using, in each case, denominational lesson materials. When the various churches in such a community act together in such matters as the securing of time concessions from the public schools, campaigns for the ingathering of pupils, and other similar undertakings; thus indicating that the spirit of competi-

Name of City	Years in Operation	Pupils	Teachers Part-time	Teachers Full-time	Churches Cooperating	Grades Taught	Time of Classes	Budget
Batavia, Illinois	2	715	25	0	11	1–8	Thursday	Little
Cuyahoga Falls, Ohio	6	550	13	0	5	1–8	Wed. P. M.	Little
Northfield, Minn. ...	2	500	70	0	9	1–8	Wed. P. M.	$2000 Estimate
Somerville, N. J.	1	480	20	0	7	3–8	Wed. A. M.	Little

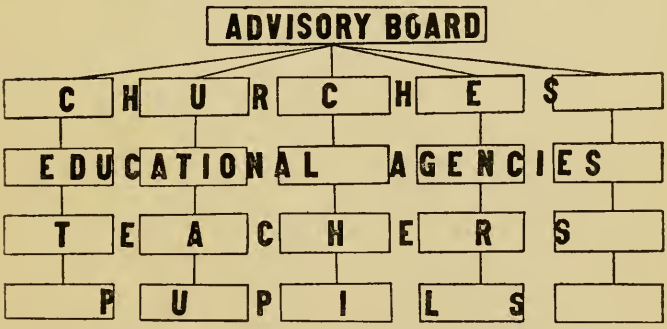
tion is absent, and the idea of religious education by community action dominant, the system may be called the Denominational Community Type. It will be seen that

this type is really the denominational type extended to all the churches of a community with a definite program of coöperation for the purpose of reaching all the children of the community with efficient religious instruction. There are four outstanding examples of this type of week-day church schools in this country. They are named and certain statistics concerning them are given on the preceding page.

The week-day church schools of Cuyahoga Falls are among the oldest in the country, having started only one year after the beginning of the Gary church schools. The experiment seems to have proved successful there. Nearly every church is carrying on a school and the public-school authorities are enthusiastic in their support of the movement.

CHART No. 9

ORGANIZATION OF THE DENOMINATIONAL COMMUNITY TYPE OF WEEK-DAY CHURCH SCHOOLS



In the fall of 1919 the eleven churches of Batavia, with the advice and help of the superintendent of schools, inaugurated a system of week-day religious instruction which has attained some interesting results and has

attracted wide attention. Under the Batavia plan, the children are excused from public school in three successive groups on Thursday, in order that they may receive religious instruction in the church of their choice. Grades one, two, and three go directly to the church schools on Thursday morning at nine o'clock.

Their class period lasts until 10.15 A. M., when they are dismissed and must be at the public school by 10.30. Grades four, five, and six are dismissed from public school at 10.45 in the morning, must be at the church school by 11.00, and are released at noon to go to their homes for lunch. Grades seven and eight go to the church schools from their homes in the afternoon at 1.15. At 2.15 these two grades are dismissed from the church schools and are required to be at public school by 2.30.[1]

The following denominations are coöperating in the plan: Brethren, Roman Catholic, Congregational, Episcopal, Methodist, German Lutheran, Swedish Lutheran, Swedish Methodist, Swedish Mission, German Evangelical, and Baptist. The Methodist Episcopal Church and the Swedish Methodist Church hold their classes together, so the number of centers is ten. No credit is given by the public schools of Batavia for work done in the church schools, but the pupil's church-school grade is recorded on his public-school card in a space provided for it and marked "Religious Instruction."

Most of the Batavia church schools meet in church parlors or other rooms fitted up for them in church buildings. The rector of the Episcopal church has fitted up a schoolroom in his own home and the church-school classes of his denomination are held there.

About twenty people have taken part in the work of instruction in the church schools of Batavia. The pastor

[1] The plan described here has been modified somewhat the present year (1921).

is, in most cases, the head of the school and does a good deal of teaching. All the teachers serve without compensation.

The course of study in nearly all the schools is an amplification of the regular Sunday-school material. There seems to be little difficulty experienced in so expanding the regular Sunday-school curriculum as to secure teaching material for both the Sunday and week-day classes. There is, of course, under the present system, no uniformity in the Batavia schools, as a whole. There are as many courses of study in the church schools as there are church-school centers.

The attendance is excellent. During a period of thirty weeks there have not been any cases of truancy. The enrollment in the church schools has very nearly equaled the enrollment in the corresponding grades of the public schools, an ideal which Batavia has more nearly attained than any other community. Of the 725 pupils in the elementary grades only fifty-nine, about eight per cent of the whole, were not enrolled in the church schools. This splendid achievement is due to a little group of church workers who obtained a list of all the children in town,and worked on it persistently.

Under the Batavia plan expenses are very light. A small amount of money was collected to pay for the printing of some cards, the only expense incurred by the system as a whole. Some additional expense was incurred in each school, but this was not large, owing to the general use of Sunday-school material in the week-day classes.

Exhortations to economy are not generally needed in religious educational matters; nevertheless, the Batavia churches have shown that the matter of expense need not be a hindrance to any community in putting on week-day church-school work. There is no community so poor that

it may not have these schools if it really wishes to have them.

The Northfield schools have been under the guidance of Carleton College and have made good progress. The pupils are dismissed at 2:45 P.M., Wednesday afternoon. Most of the schools use their own Sunday-school course of study; but the Methodist school and the Moravian school use the Gary leaflets. One of the schools paid its teachers; the others secured volunteers for their work of instruction.

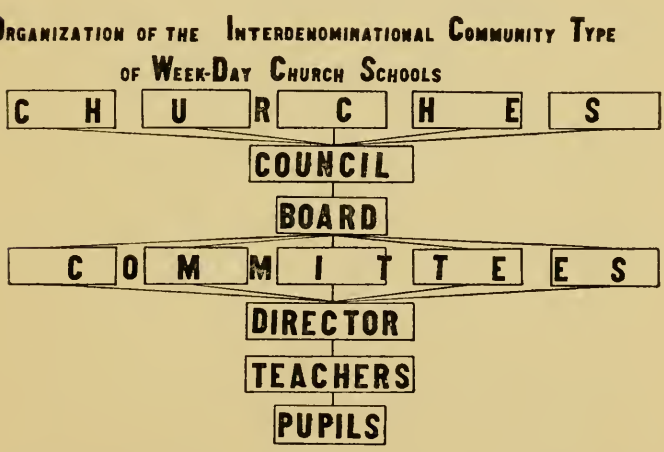
The Somerville schools were organized in the autumn of 1920, and have made splendid progress. They are under the advisory control of the County Sunday School Association. Schools are being conducted by the Episcopal Church, the Methodist Church, the Baptist Church, the Catholic Church, three Reformed Churches, and the Jewish synagogue. All the teaching is done by volunteer teachers with the exception of that given in the Jewish synagogue.

Corydon, Iowa, has just organized a successful system of church schools of the Denominational Community Type.

This type of week-day church school is strong in securing the support and interest of the individual churches since it puts the responsibility on them and makes the success of their own school rest with the members of each church. It promises to work especially well in cities of from 5000 to 15,000 people, or in sections of like size, in larger cities, where there is a local community consciousness. Its weakness lies in the fact that it is exceedingly hard under the plan to lift all the schools to a high standard of excellence. Some schools will do splendid work. These will exist usually in churches where the pastor is deeply interested in religious education and efficient in educational leadership. Other churches will have schools of just fair efficiency. Some schools are apt to be poor.

Now the time is past when the efficient religious educational school of a community can afford to be indifferent to the failures of its sister educational agencies. The religious educational problem of a community is one problem; and if one agency fails, to that extent, all fail. This type of week-day schools will be greatly improved if some form of efficient, advisory supervision can be devised acceptable to all the coöperating denominations. It is

CHART NO. 10



doubtful whether the church schools of any community can ever do the work as it ought to be done without community supervision. This does not mean community control; the supervision proposed would be advisory rather than mandatory.

3. The interdenominational community type of week-day church schools. (Chart No. 10 is a graphic representation of the organization for this type of school.)

In this type of week-day church schools the organization,

control, and maintenance of the week-day religious instruction is delegated by the coöperating denominations to a community board, council, or committee of religious education. The course of study is the same for all the schools under the controlling body. Religious matters on which the coöperating denominations differ are left out of the instruction given in such schools. The following table gives a list of the cities where this type of week-day church schools has been organized. The statistics given are for the school year of 1919–1920.

1 City	2 Years in Operation	3 Hours a Week	4 Teachers Full-time	5 Teachers Part-time	6 Centers	7 Pupils	8 Grades	9 Time	10 Course of Study	11 Budget
New York	5	1½	1	60	22	1500	1–12	2	Varied	$4,716.45
Gary, Indiana	7	2	8	2	8	3150	1–12	3	Gary	11,759.16
Toledo, Ohio	5	1	0	54	26	2620	3–6 & H. S.	3	Toledo Course	5,000.00
Van Wert, Ohio	3	1	1	1	4	850	1–6	3	Gary L.	1,707.91
Evanston, Illinois	2	2½	1	32	12	900	1–6	1	Evanston	3,375.00
Indiana Harbor, Indiana	2	2	1	3	2	234	1–6	2	Evanston	1,680.00
Hobart, Indiana	2	1	1	0	1	120	1–8	3	Gary	551.50

In column 9, 1 means before public school, 2 means after public school, 3 means during public school, 4 means on Saturdays.

Of the schools listed in the table just given, those at Evanston and at Indiana Harbor are under the advisory superintendence of the Department of Religious Education of Northwestern University. The work in these two communities is now entering upon its second year. The Evanston schools have shown a marked growth over that of last year. The work began last year in Indiana Harbor has been extended to other communities of the Calumet Region; namely, to Hammond, East Chicago, and Whiting. Northwestern University is also assisting the movement in Oak Park, Illinois, where week-day religious instruction has been started on an encouraging basis.

Week-day church schools, of the type we are now considering, have been organized the present year in Austin, Illinois; Wilmette, Illinois; Oak Park, Illinois; Manchester, New Hampshire; and Kansas City, Missouri. All these new schools have some interesting features, some of which will be mentioned later.

The Interdenominational Week-Day Church Schools of New York City are under the supervision of the Protestant Teachers' Association. This organization is not a Teachers' Association of the usual type whose chief aim is the attainment of professional efficiency. This one was formed with quite another primary end in view; namely; the bringing of religious instruction to the spiritually neglected children of our great metropolis. That these New York public-school teachers should see the religious educational needs of childhood, and freely offer themselves for service, during the small amount of time left them for recreation and study after their daily tasks are done, is an event of profound significance. It goes far toward proving the truth of Dr. Cope's assertion that American school-teachers are the greatest body of idealists in the world. Their altruism is a rebuke to our commercialized and selfish civilization.

This Association now numbers over 4000 members. All these members contribute toward the support of the work and a large number take part in the work of teaching. The Association is now in active and definite coöperation with the New York City Sunday School Association, the Brooklyn Sunday School Union, and the Daily Vacation Bible School Association. Under the leadership of these three organizations, the united Protestant churches are seeking to do their part in reaching with religious nurture the hundreds of thousands of spiritually neglected children of the city.

It may be mentioned here, that the Catholic teachers

have a similar association which is giving religious instruction to some 4000 children, in twenty-five different centers. Besides these twenty-five centers where religious instruction is given throughout the school year, the Catholic Teachers' Association conducts each summer an extensive system of vacation schools. Over 24,000 children were enrolled in this latter kind of school during the past summer.

The Jews of New York City, however, have gone far beyond both Protestants and Catholics in the organization of week-day church schools in New York City. They recognized, some fifteen years or more ago, that the Sunday schools were inadequate to the task of transmitting their racial and religious heritage from generation to generation, under American conditions. At the same time they came to see that the parochial school was not fitted for extensive use in a democracy. Hence they turned to the development of supplementary religious instruction on week days. They were giving instruction to over 65,000 children in New York, in 1920. They have built an efficient educational institution for the training of their teachers, have created a strong organization for the study of their educational problems and for the general oversight of Jewish education, and have undertaken extension work through which they are reaching many of the Jewish children and youths who are not able to attend the week-day schools. Protestant denominations have much to learn from the extensive and persistent efforts of the Hebrew people to reach and hold for the faith of their forefathers, the children of our great cities. They realize that without an efficient educational system they cannot reasonably hope for the survival of their faith. When we think of the army of nominally Protestant people, who are yet unchurched, we may well ask ourselves whether religious education is not as important for us as it is for the Jews.

The week-day church schools of Gary, Indiana, were in January, 1921, engaged in their seventh year of work. The interdenominational plan, begun four years ago, has gradually grown until it has absorbed all of the denominational schools with the exception of the Episcopal. Eight denominations are at present coöperating in the conduct of the community schools.

Toledo is now in the fifth year of its week-day church-school experiment. During the school year, of 1919–1920, the community schools of Toledo enrolled 2620 pupils, a gain of two hundred and sixty-nine per cent over that of the preceding year. This remarkable increase was due to the securing of more adequate financial support for the schools, and to the reorganization of the instruction under trained educational leadership. It is generally agreed, in Toledo, that the enrollment could have been made twice as great had the means for receiving the pupils been adequate.

The Van Wert schools are making steady growth, the present enrollment being ten per cent greater than last year. Eighty-six per cent of the public-school pupils, for whom religious instruction is provided, have chosen it voluntarily. Over a hundred junior high-school pupils asked that the religious instruction which they had last year be continued, but the request had to be denied on account of insufficient funds. That the childhood of our great rich country should ask for religious instruction, and ask in vain, because there is no money to meet the trifling expense, is a sin and a shame.

Reference to the week-day church schools of these various communities will be made in the following chapters where we are to take up the different problems connected with the organization and maintenance of week-day religious instruction. In closing this chapter some of the strong points of the Interdenominational

Community Type of week-day church schools will be considered.

1. This type is economical. It enables the Protestant forces coöperating to plant one church school besides every public school, instead of having several church schools near each public school. The chart on this page shows the large financial saving made in Gary due to the bringing of the week-day church schools under interdenominational supervision.

CHART NO. 11

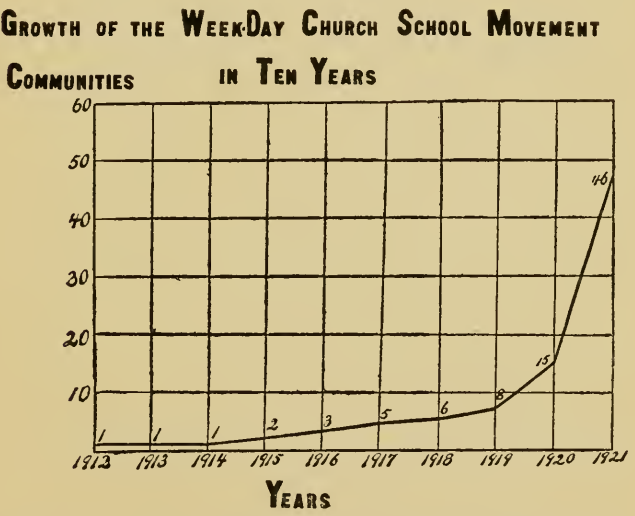
YEARLY COST PER PUPIL FOR INSTRUCTION WEEK-DAY CHURCH SCHOOLS

INTERDENOMINATIONAL COÖPERATION MAKES WEEK-DAY RELIGIOUS INSTRUCTION FINANCIALLY POSSIBLE

2. This type of school is efficient. It brings the week-day instruction under one management and supervision, so that all receive trained superintendence. The course of study is the same for all. The elimination of denominational instruction from the week-day church-school curriculum gives them an opportunity to emphasize the Christian fundamentals, leaving denominational matters to the Sunday-school instruction. This division of labor, if rightly carried out, is in the interest of efficiency.

3. This type of school tends to elevate religious education to the dignity of a life calling. When Protestant denominations coöperate in their week-day church-school enterprises, the task of the week-day church-school teacher becomes large enough to demand all her time. This is not usually the case where the week-day schools are denominational. The matter is one of

Chart No. 12



importance. The religious instruction of children is a task second to none in importance. It merits a whole-souled, whole-life service; and such a devotion to it has never been possible in any large way. That one may give the highest and fullest devotion to any task it must be his vocation and not merely his avocation. There has been no opportunity for any considerable number of people to make the religious instruction of children a life work.

CHART NO. 13

COMMUNITIES WHERE WEEK-DAY RELIGIOUS INSTRUCTION HAS BEEN ORGANIZED

CHART NO. 14

COMMUNITIES WHERE WEEK-DAY RELIGIOUS INSTRUCTION HAS BEEN ORGANIZED

(The difference in the number of dots on these two maps represents the increase in the number of communities carrying on week-day religious instruction for the first four months of the school year, 1920-1921.)

This task which an archangel might desire has been perforce a side issue even with those who would gladly give to it their best and their all. If the interdenominational week-day church schools are instrumental in bringing back to the Church its long-lost teaching ministry, they will perform a service of inestimable value.

4. This type of school is democratic. It helps to give that sense of community solidarity and of community responsibility which are essential to all movements for community betterment.

The weak spot in this type of week-day church-school organization lies in the fact that the individual churches are apt to be lacking in a sense of responsibility for the enterprise. There are too many organizations now which are supported by church people and yet are quite independent of any interchurch control. Such organizations are essentially parasitic. The week-day church-school movement must do something more than contribute another of these organizations to our already large number. Each coöperating church must in some way be brought to consider that the week-day church-school enterprise, even though it be on an interdenominational basis, is its own undertaking. Each church must assume responsibility for the support of the schools and must coöperate in every way for their successful operation. If this kind of consciousness of responsibility and this kind of coöperation cannot be secured, the undertaking of week-day instruction on an interdenominational basis is an experiment of doubtful advisability.

The week-day church-school movement has made rapid progress during the first five months of the present school year, the number of communities carrying on the work having increased during that time by more than two hundred per cent. The organization of week-day church schools has been reported during the past few weeks from

the cities listed below. In most cases classes are already meeting, but in a few cases the organization has not yet reached that stage, as these lines are being written.

Communities Organizing Week-Day Church Schools During the First Five Months of the Present School Year

1. Somerville, N. J.
2. Fort Collins, Colo.
3. Mankato, Minn.
4. Wampum, Pa.
5. Philadelphia, Pa.
6. Chicago, Ill.
7. Oak Park, Ill.
8. Aberdeen, S. Dak.
9. Corydon, Iowa.
10. Waukesha, Wis.
11. Hoboken, N. J.
12. East Orange, N. J.
13. South Orange, N. J.
14. Schenectady, N. Y.
15. Buffalo, N. Y.
16. Kansas City, Mo.
17. Topeka, Kan.
18. Wichita, Kan.
19. Los Angeles, Cal.
20. Berkeley, Cal.
21. Manchester, N. H.
22. Boston, Mass.
23. Hammond, Ind.
24. Whiting, Ind.
25. East Chicago, Ind.
26. Wilmette, Ill.
27. Austin, Ill.
28. Jersey City, N. J.
29. Geneva, N. Y.
30. Canisteo, N. Y.
31. Olean, N. Y.
32. Kingston, N. Y.
33. Aurora, N. Y.
34. Independence, Mo.
35. Iron River, Wis.
36. Memphis, Tenn.
37. Little Rock, Ark.
38. Oshkosh, Wis.
39. Niagara Falls, N. Y.
40. Oakland, Cal.
41. Albert Lea, Minn.
42. Red Wing, Minn.

CHAPTER V

Some Contributions of the Week Day Church School Movement Toward the Solution of Religious Educational Problems

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Some Contributions of the Week Day Church School Movement Toward the Solution of Religious Educational Problems

When one reads the Sunday-school literature, published twenty-five or thirty years ago, he is impressed with the fact that the problems of religious education now are the same as those with which other generations have wrestled. In some cases, a good deal has been done toward the solution of religious educational problems; but in other cases, hardly anything has been accomplished. It is doubtless true that the efforts for the betterment of religious education have not always been what they should have been, and yet in some cases, the results attained are not commensurate with the effort expended. Faithful and earnest efforts, so to improve the educational agencies of the Church as to make them efficient in instruction and successful in reaching all the children and youth of the land, have not been wanting in any decade for a hundred years, and of late such efforts have redoubled. When efforts of the kind named are continued for years and continue to bear but meager fruitage, it is time to make inquiry as to whether the hindering cause may not exist, as inherent deficiencies in the agencies with which educational leaders work, rather than in the workers themselves. A conviction that the facts suggested in the statement just made are true, regarding the primary educational agencies of the Church, is gaining ground in Protestant circles. This conviction is the primary incentive for the organization of supplementary religious educational agencies. They have grown out of the feeling that the custo-

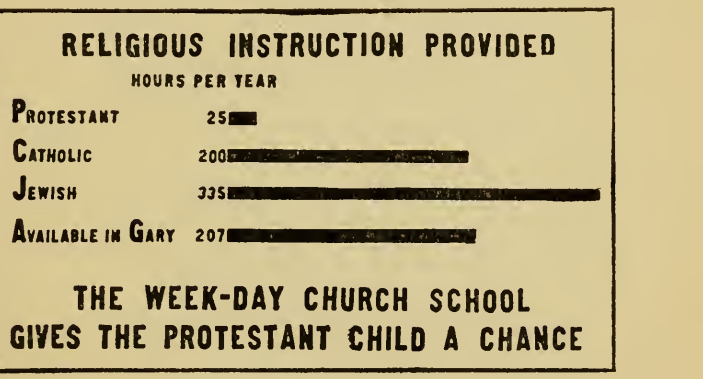
mary educational agencies of the Church, however much they may be improved, will still remain inadequate to the whole of the educational task of the Christian religion. Before a new educational agency is given a large place in the program of the Church, it should be able to demonstrate its ability to solve some of the educational problems, or at least to make an important contribution toward that end. It is the object of the present chapter to show that such claims can be justly made for the week-day church-school movement.

1. The week-day church school gives promise of solving the many problems growing out of the heretofore inadequate time provided for religious instruction. The time provided for religious instruction has been so meager that efficient teaching has been next to impossible. But the teacher has not been the only one for whom the lack of sufficient time for religious instruction has made problems. The denominational Sunday-school lesson writers have been compelled to confine their materials within the same narrow time limits. That richness of illustration so helpful to efficient teaching has been sacrificed. Much valuable Biblical material has been omitted entirely or treated in a more or less superficial way because there was no use of putting more into the lessons than the teachers had time to teach. The rich heritage of extra-Biblical material so abundant in the poetry, hymns, and art of the world has remained practically untouched. Handwork, dramatization of Bible stories, and all other expressional activities have been practically impossible in Sunday-school classes because of inadequate time allowance. All these things have reacted against the Sunday school, causing many children to set its value at a very low figure in comparison with the public school. Not a few teachers have abandoned Sunday-school activity because they felt that the time allowed

for teaching was so brief as to make any genuine instruction impossible. Some excellent teachers are so constituted that if they cannot do good work they prefer not to do any.

This inadequacy of our religious educational agencies has been treated at some length in a preceding chapter, so it is necessary now only to show how the week-day church school overcomes it. The week-day church school adds from an hour to two and one-half hours a week to the time

Chart No. 15



set aside for religious instruction. If this increased time is found to be still insufficient, the week-day church-school plan can be so extended as to secure additional time. If a community avails itself of such agencies as the week-day church school and the vacation-church school, instead of having a meager twenty-five hours, or at most, fifty hours, it will have over two hundred hours a year for religious instruction. This will give time for efficient teaching, for recitations close enough together to have pedagogical value for curriculum material, abundant enough to be

interesting and helpful, and for expressional activities that will make the religious truths taught an integral part of the child's everyday life. It will put Protestant religious education on a par with that of Jews and Roman Catholics. It will give the Protestant child a chance to become religious.

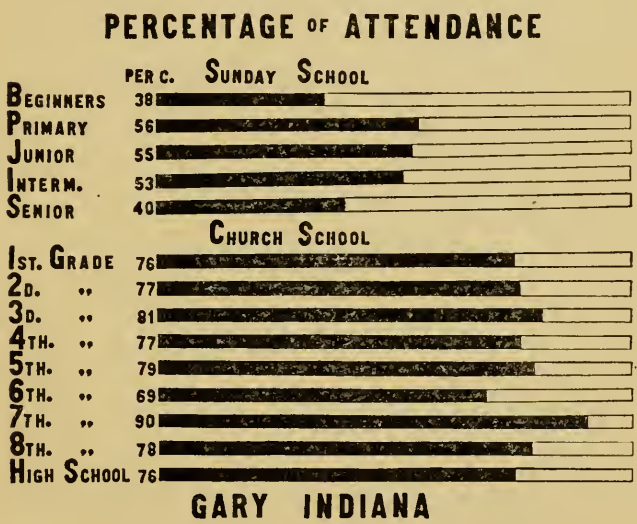
2. The week-day church school is helping to secure regularity of attendance at religious instruction classes. Every public-school teacher knows how important regularity of attendance is in the secular education of a child. If a child misses one day a week at public school, he gets hardly more than half of the instructional value of the recitations; if he misses two days a week, he had almost as well not attend at all. The Sunday-school teachers too, are not unaware of the great importance of regular attendance, and they have been making faithful efforts to attain it from time immemorial. The fact that the average Sunday-school pupil attends only about half the time, would seem to indicate that Sunday-school teachers have not been largely successful in their efforts to secure regularity of attendance on the part of their pupils.

Regularity of attendance is much more easily secured in the week-day church school than in the Sunday school. Circumstances are in favor of regularity of attendance in the former, against it in the latter. Going to school is the week-day business of children. The regularity of attendance characteristic of the public school naturally goes over to the week-day church school in coöperation with it. On week days parents are usually engaged in their customary occupations, so that their desires for recreation do not tempt them to betake themselves and their children away from the place where religious instruction is being given. The Sunday school must compete with the Sunday automobile, the Sunday excursion, and

in some communities with the Sunday "movie." The week-day church school has far less potent rivals of the kind named. More ample time for classroom work, better seats, and better equipment, all have a part in making the attendance at the week-day church school regular.

The accompanying chart, No. 16, shows the higher percentage of attendance attained in the week-day church

CHART NO. 16



schools of Gary than in the Sunday schools of the same city. The percentages are figured on the customary public-school method of computing attendance statistics. That is, if every child enrolled is present every day the schools are in session, the percentage of attendance is one hundred per cent. In other words, no deductions are made for late enrollments and withdrawals. Sunday schools do not usually compute their attendance statistics in this

manner, but statistics so computed have a value beyond those computed in other ways, and it has therefore been the method used in this case.

3. The week-day church schools are calling together and developing a body of trained teachers of religion and skilled supervisors of religious instruction. The need for such religious educators has been mentioned in a preceding chapter. In a dozen different American communities, teachers of religion to children and youth are giving a part of their time to the work of week-day church schools and receiving suitable compensation for their services. In half as many more, these teachers of religion are giving full time to the work of the week-day church schools. The teaching of religion to children is their vocation, their calling. The Church has had no catechists since the early centuries of its existence. The week-day church school is bringing them back.

The development of week-day religious instruction throughout the nation will have a profound effect on education, in general. Already progressive colleges, universities, and theological seminaries are getting ready to meet the demand which they foresee for teachers of religion. One does not need a prophet's vision to see that we are entering an era when the teaching of the great truths of our religion will be undertaken more seriously and more extensively than ever before.

4. The week-day church school will aid the efforts being made to correlate the educational agencies of the Church. As has been pointed out on a preceding page, the week-day church school possesses certain inherent possibilities, which fit it to become the central and unifying organization for a correlated system of religious educational agencies. The emergence of this new educational agency of the Church has called for the organization

of councils of religious education in the individual church and in the community. The Sunday school had long held the field without any rival worthy of the name. There has been no rivalry between the Sunday school and the week-day church school, but the fact that another educational agency, which gives promise of large growth has appeared within the Church has compelled church leaders to think of a readjustment and redistribution of the educational task of the Church. It is becoming evident that the logical conception for the individual church is that which thinks of its educational task as one, which puts the task under one management, and delegates specific portions of the task to particular agencies. The individual church needs a church school, with a Sunday session, a number of week-day sessions, a vacation session; with classes suited to the religious needs of all from the cradle to extreme old age. This does not mean, of course, that the individual church may not unite with other churches in the conducting of some phases of its church-school work.

5. The week-day church school is helping to build up an adequate and comprehensive course of study for religious instruction. These schools have not only made such a course possible by securing more time for religious instruction, as has been noted, but they are making contributions toward such a course. They have given to religious educational experimentation a larger and more favorable opportunity than it ever enjoyed before. They have given handwork and dramatization a place in the religious educational curriculum. They have led denominations to increase the amount of lesson material, prepared for religious teaching, by nearly one hundred per cent. They are helping to hasten the day when there shall be a course of religious instruction which contains abundant Biblical material, and which also gathers into

itself the religious values so abundant in the natural world, in great hymns, in great paintings, and in the great lives of secular history.

6. The week-day church school is helping to secure proper housing and equipment for religious educational agencies. The trained teachers and supervisors who are coming into the week-day church schools are insisting on right teaching conditions and suitable equipment. Sunday-school classes often hold their recitation periods with a dozen classes crowded together in a comparatively small room, where the teacher can hardly be heard without shouting at the top of her voice. Such conditions are intolerable to a trained teacher. In matters of housing and equipment the week-day church schools have broken away from the Sunday-school customs and are following the models set up by the public schools. Each class has a room to itself, usually well equipped with such teaching materials as blackboards, maps, charts, and educational pictures. Neither the church auditorium nor the arrangement of Sunday-school rooms called the Akron plan is a suitable meeting place for a real school, and the week-day church-school leaders have broken away from both wherever they have had the opportunity. They have usually found some small room in a church building and have fitted it up with desks and other school furniture. In Gary, one building has been erected for week-day church-school use and is used exclusively for week-day religious instruction. It is the first of its kind in America. Though an inexpensive building, it is neatly furnished and well-suited for educational purposes.

This tendency to insist on real school buildings and real school equipment for the church-school agencies is beginning to be felt throughout the Church at large. The newer types of church buildings show a distinct tendency toward the creation of church-school housing facilities after the

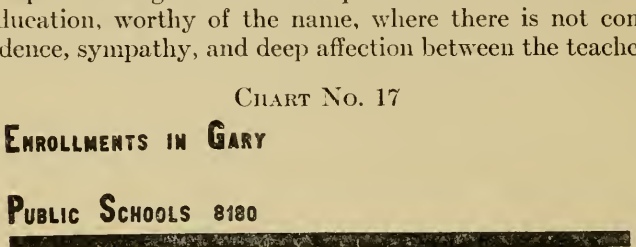
public-school model and comparable with public-school standards.

7. The week-day church schools are helping to emphasize the importance of expressional activity in religious education and to secure such activities an adequate place in the religious educational program. They are doing this not only by securing more adequate time for religious instruction, as has been mentioned, but by making notable contributions to the subject matter and teaching methods of such expressional activities as handwork, notebook making, dramatization of Bible stories, and social service projects. In some of the week-day church-school courses, an effort is made to secure the expression of all religious truths taught in the classroom, by appropriate conduct in the school, in the home, and on the playground.

8. The week-day church schools are making a contribution to general pedagogical science. Reference has repeatedly been made in these pages to the fact that the week-day church schools are following public-school models. It is not meant to be understood that the week-day church schools are slavishly imitating the public schools, nor is it implied that the week-day church schools are mere recipients of benefits giving nothing in return. Public-school education will ultimately receive from religious education just as great benefits as any it has given. Religious educators are helping public-school educators to see the wholeness of the educational task as they had not seen it before. Some farseeing public-school educators have realized, for some time, that there could be no complete and satisfactory educational scheme which did not provide for the culture of the religious faculties, but the number of them who have realized this truth has been small. The growth of week-day religious instruction with its accompanying development of a more

extensive literature of religious pedagogy, will help many public-school educators to see a new educational light. It is not unreasonable to hope that the growth of religious education will do a great service to educational science in spiritualizing the educative process. There can be no education, worthy of the name, where there is not confidence, sympathy, and deep affection between the teacher

Chart No. 17

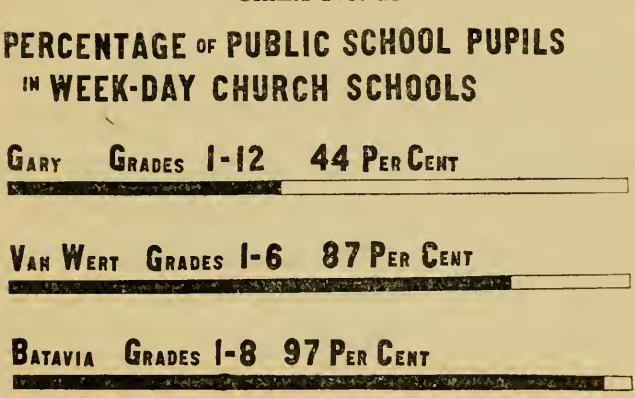


and the pupil. This truth is recognized somewhat in public-school education, but more generally in religious education, though it is as true in the one as in the other. The religious teacher will come to her task as one called of God, and her coming will help to raise the whole teaching profession to a like consciousness with its consequent devotion.

9. The week-day church schools are an important

instrumentality for reaching the millions of American children who are spiritually untaught. How to reach and hold the twenty-seven millions of American children growing up in spiritual illiteracy, is a problem of tremendous seriousness. Any agency that gives evidence that it is of use in solving the problem deserves earnest consideration. We have laid upon the Sunday school a burden it will never be able to bear. During the years from

CHART NO. 18

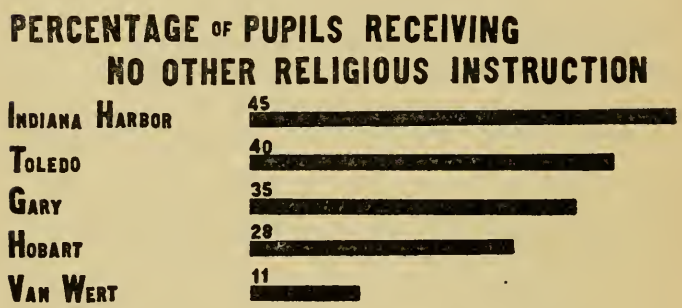


BATAVIA IS NEARING THE GOAL

1916 to 1920, Sunday-school attendance declined by many millions, at a time when the population of the country was steadily increasing. The overburdened Sunday school could not bear the added strain of war conditions. In recent months the adverse tide has been turned in some localities, but not in all. It is quite evident that the Sunday school cannot continue to bear the educational task of the Church practically unaided. There must be supple-

mental religious educational agencies. Our ideal and goal should be the reaching and holding of every child which the Protestant churches can rightly claim. Somewhat less than forty per cent of them are being reached and of the number reached only about forty per cent are being brought into the Church. Forty per cent of forty per cent is sixteen per cent. Our religious educational agencies are only about sixteen per cent efficient. For every child reached and held for the Church, five are lost. Every

Chart No. 19



Week-Day Church Schools

community where week-day church schools have been organized can show a record, in this matter, better than the average. A comparison of the enrollment in religious educational institutions with the enrollment in the public schools is a good index as to how well the churches of a community are discharging their educational task.

A typical city of 25,000 people shows an enrollment in institutions for religious instruction equal to forty per cent of the public-school enrollment.

Gary, Indiana, a city of 55,000 people, shows an enrollment in Sunday schools and week-day church schools equal to fifty-eight per cent of the public-school enrollment, in corresponding grades.

Van Wert, Ohio, a city of 9000 people, shows an enrollment in week-day church schools equal to eighty-seven per cent of the public-school enrollment, in corresponding grades.

Batavia, Illinois, a city of 5000 people, has ten week-day church schools and the enrollment in them is ninety-seven per cent of the enrollment in the eight corresponding public-school grades. Only fifteen children in the city are not enrolled in the church-school classes. Batavia is nearing the goal. When any community has as many children in institutions for religious instruction as it has in the public schools that community is to be congratulated; it is not far from the Kingdom.

Even stronger evidence, than that just given, of the ability of the week-day church school to reach the spiritually untaught children of the land is shown by the following facts:

In Van Wert, eleven per cent of the children enrolled in the week-day church schools were not receiving any religious instruction at the time they joined the church-school classes.

In Gary, thirty-five per cent of the children enrolled in the week-day church schools were not receiving any religious instruction at the time they joined the church-school classes.

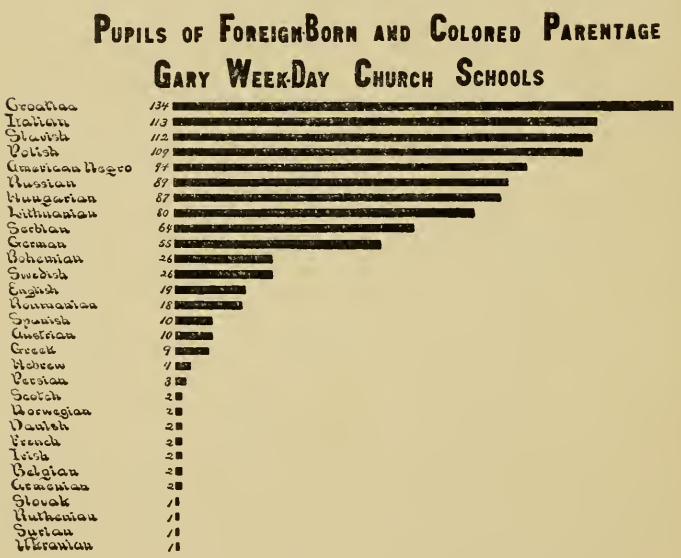
In Toledo, forty per cent of the children enrolled in the week-day church schools were not receiving any religious instruction at the time they joined the church-school classes.

In Indiana Harbor, forty-five per cent of the children enrolled in the week-day church-school classes were not

receiving any religious instruction at the time they joined the church-school classes. See Chart No. 19.

The week-day church school is especially successful in reaching the children of foreign-speaking homes. Statistics as to the nationality of some 1600 of the week-day church-school pupils of Gary were examined. Thirty nationalities were represented in this number, as indicated in the following graphic chart.

CHART NO. 20



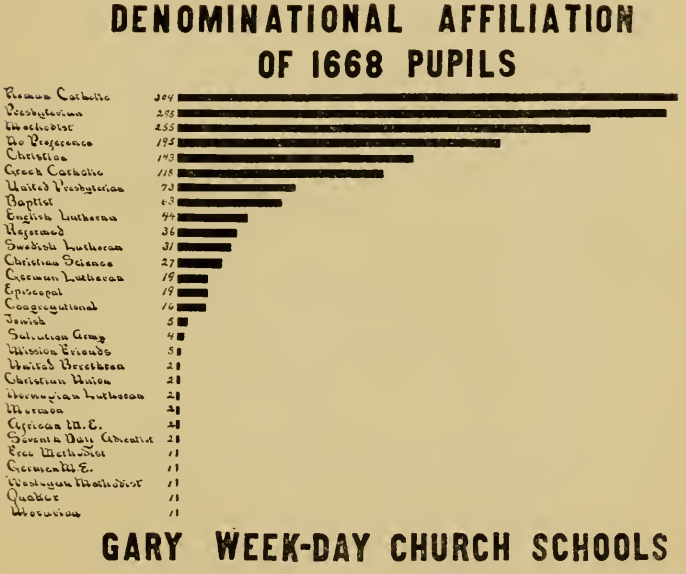
This chart shows something of the possibilities of the week-day church school as an agency for Christian Americanization.

Many of these foreign-born parents are accustomed to some form of week-day religious instruction in the country

of their birth, and consequently take to it quite readily in America.

The week-day church school gathers into its membership children of many different denominations. In every community there are apt to be a good many people holding to some demonination which is not strong enough in the

Chart No. 21



community to maintain a church. Sometimes the children of these people attend Sunday schools of other denominations, but quite often they do not. Such children come readily to a week-day church school, especially if it is operated interdenominationally, thus eliminating any instruction which might contradict the tenets of the denomi-

nation to which the parents of these children belong. The interdenominational week-day church schools of Gary have enrolled children of twenty-nine different denominations as indicated in Chart No. 21.

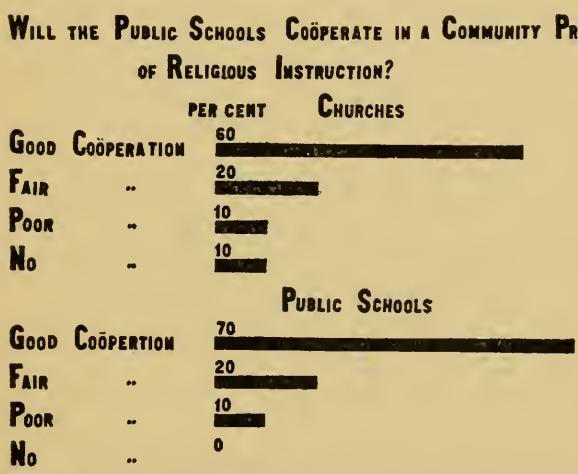
The week-day church school gathers together the children of our much divided Protestantism.

The week-day church school not only gathers the spiritually neglected childhood of the land into its own classes; it wins them for the Christian life and the Church. The teacher of an Intermediate class in the Gary week-day church schools told the author that every member of his class decided for the Christian life, and they joined the Church except in the cases where parents refused to let them do so.

10. The week-day church schools are helping to secure a better distribution of religious educational agencies. The faulty distribution of religious educational agencies has been pointed out in a preceding chapter. In four of our larger cities, the week-day church schools have broken away from the unfortunate distribution of religious educational agencies, which a lack of interdenominational coöperation in the planting of church enterprises has inflicted on so many communities. They use church buildings if they are near enough to the public schools to allow children to pass from public-school building to church building conveniently, otherwise they plant a week-day church school in some building which is conveniently near the public school, or they erect a building of their own for religious instruction. The public schools of a city are, almost without exception, so distributed as to be conveniently near the children of the city. By following the distribution of the public schools, rather than the distribution of the churches, the week-day church schools bring religious instruction within reach of thousands of spiritually neglected children.

These problems are fundamental. The interest of the Kingdom demands their solution. It is hoped that enough has been said to convince many earnest-minded men and women of the Church that the week-day church-school movement is an instrumentality which gives promise of large usefulness in the solving of the problems discussed.

CHART NO. 22



CHAPTER VI

Problems Involved in the Organization and Administration of Week Day Church Schools

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Problems involved in the organization and administration of Week Day Church Schools

The week-day church school has already demonstrated its adaptability to all sorts of circumstances. During the school year of 1919-1920, nearly a score of communities were carrying on these schools, yet the plans in any community were in no case exactly like those in another community. These schools are springing up everywhere the present year, and the number of communities where they are in successful operation is already double that of last year. It is safe to predict that the next few years will witness a wonderful development of the movement. That each community should go through a long and expensive stage of experimentation before hitting upon the church-school type best fitted to its needs, is neither desirable nor necessary. Several communities have already been through such periods of experimentation and their experiences, if made available, will save much valuable time and hard-earned financial resources. It is the purpose of this chapter to give to communities, planning for week-day religious instruction, such items of information as may be helpful to them in their new religious educational enterprises. The items given are drawn from the actual experiences of communities engaged in carrying on the work, rather than from the author's academic conceptions as to what ought to be.

1. The securing of teachers for the week-day church school. "Where shall we get teachers?" is pretty sure to be one of the first questions asked by persons who are becoming interested in the week-day church-school

movement. It is probable that the question grows out of Sunday-school experiences. The getting of teachers is a bugbear to a good many Sunday-school superintendents. Before attempting to answer this question it may be well to consider a few facts about the teaching force of week-day schools already in operation. Of the 300 teachers engaged in week-day religious instruction last year,

168 were volunteer teachers;
114 were part-time paid teachers;
18 were full-time paid teachers.

These three types of teachers are carrying on the instruction in the week-day church schools. It will be noted that not quite half of them are paid, but the paid teachers put in so much more time in the work that considerable more than half the teaching is done by them. A comparison of the pupils enrolled in schools having volunteer teachers with the enrollment of schools having paid teachers shows that there are over four times as many pupils enrolled in the latter type of schools as in the former type. The week-day church-school movement is therefore largely depending on paid instructors for its teaching force. Full-time paid teachers are employed almost exclusively in Gary, Van Wert, Hobart, Grand Rapids, and Oak Park. Some of these communities have a few part-time paid teachers but this is only a temporary arrangement. The communities named seem to be committed to a policy which will make the religious instruction of children a life work for their week-day church-school teachers. Part-time paid teachers is the rule in Toledo, Evanston, the Calumet Region communities, and Cuyahoga Falls. Some of these communities, however, are following the present plan only temporarily, hoping that with the development of their week-day school systems they may ultimately make religious instruction a possible life work for their young people and their teachers. Volunteer teachers are the rule in

Batavia, Northfield, and the week-day church schools under the care of the Protestant Teachers' Association in New York City.

It would seem that, in general, the employment of paid, and where it is possible, of full-time teachers, for the week-day church schools is the better course. A higher standard of preparation and of professional efficiency can usually be secured if teachers are paid. This rule probably does not apply, however, in such cases as that of the New York City schools just mentioned.

The compensation offered full-time paid teachers by the week-day church schools is approximately the same as that received by public-school teachers of corresponding grade. Part-time paid teachers are usually offered from one dollar and fifty cents to two dollars and fifty cents per hour for time employed in classroom work. This rate is not large considering that the successful teacher must spend much more time in the work than that consumed in the recitation period.

Communities carrying on week-day religious instruction have secured their teachers from various sources. Among them the following may be mentioned:

a. Public-School Teachers. In the church schools held before public school, after public school, and on Saturdays, many public-school teachers are employed. Their training, their experience, and their devotion to the welfare of childhood make these public-school teachers invaluable aids in the educational undertakings of the Church. Many Jewish teachers in the public schools of New York are teaching in the Hebrew week-day schools which meet after the close of the public-school sessions. The right of a public-school teacher so to use the hours of the day not taken up with public-school duties ought not to be questioned. The exercise of such a right is no infringement upon the separation of Church and State.

b. Retired School-Teachers. Many of the most efficient and faithful teachers in the week-day church schools are found among those who have had training for teaching in the public schools and experience in such work, but have ceased to be so employed. Some of these ex-school-teachers are now mothers of families, but where home duties allow it, they are often of even greater service to the Church because they have experienced the responsibilities and joys of motherhood. Our larger cities commonly have definite age limits for their teaching force—limits at which all teachers are required to retire from the teaching staff of the city schools. Many of these teachers are still capable of valuable service. The week-day church schools open to such of these retired teachers as are interested in religious work a field of fruitful labor. There are several such retired public-school teachers who are engaged in week-day church-school work; rounding out a life of service with the noblest service of all, a spiritual ministry to little children.

c. Students in Colleges and Universities. Church schools in college and university towns have found efficient teachers for their church schools among that part of the student body preparing for educational and Church work. Especially helpful teachers are found among the graduate students in religious education where colleges and universities have graduate courses in this new field.

d. Church Assistants, Settlement House Workers, Y. M. C. A. and Y. W. C. A. Secretaries. It sometimes happens that some one on the working staff of some of the organizations named is fitted for church-school teaching, and able to give some time to it. A church-school teaching force specially trained for religious education as a life work, is the ideal toward which we ought to move; but under present circumstances, we must often be satisfied with something less than ideal arrangements.

e. Sunday-School Teachers. Teachers who have given faithful service in the Sunday schools and have caught the real educational enthusiasm, and have developed skill in giving instruction, are valuable aids to the week-day church-school movement. Such teachers welcome the more ample time for instruction and the helpful supervision which are coming into being with the week-day church school.

f. Young People and Other Capable Persons Who Are Interested in the Religious Instruction of the Young. A community can do a good deal toward training its own week-day church-school teachers. At the time this is being written, a class of over thirty people who are preparing to teach in week-day church schools of Philadelphia are meeting regularly under the instruction of Professor Yocum of the University of Pennsylvania.

2. Rooms and equipment for week-day church-school classes. Statistics as to places of meeting are available from a hundred week-day church-school centers. Of these schools

66 meet in churches.
2 meet in settlement houses.
16 meet in public-school buildings.
2 meet in rented halls.
13 meet in parish houses.
1 meets in a rectory.
1 meets in a Y. W. C. A. building.
1 meets in a building erected and used for week-day religious instruction.

It will be noted that more than half of the schools meet in church buildings. The classes are not usually held in the church auditorium, but in some smaller room where some attempt has been made to secure teaching conditions. In a few cases, these church rooms are fairly satisfactory, but in many cases they are poorly suited to classroom work.

The necessity for using these rooms for other purposes than the church-school recitations makes it difficult to furnish them properly for educational purposes. Most church buildings have been constructed with but little thought of the teaching function of the Church. Week-day church schools with only the ordinary church rooms as a meeting place work under a heavy handicap. Every experienced teacher knows how hard it is to preserve order and give efficient instruction in a room poorly fitted for recitation work.

The difficulties found in church buildings are apt to exist in an even greater degree in settlement houses, rented halls, and other temporary school quarters. Like the churches, these buildings were not constructed with educational activities in view. Sometimes they can be modified in such a way as to answer educational needs, after a fashion; sometimes their whole plan of structure is so faulty that an effective remodeling is out of the question. In any case they are apt to be makeshifts.

The church-school classes held in public-school buildings have a vastly better teaching environment than the church-school classes held in any of the other buildings named. The neat and comfortable individual desk, the abundant window space with proper exposure to the sunlight, the plentiful and properly placed blackboard space, the efficient ventilation system, the dependable heating plant; all these are the product of a good many years of public-school evolution.

They have had a great deal to do with the transformation of the public schools from the dim rebellious prisons of our grandparents into the sunny and delightful school homes of our children. If the church schools must begin with the rooms and equipment of sixty years ago, their case is, indeed, unfortunate. The better educational environment of the public-school building registers itself im-

mediately in the church-school classes held in such buildings. The order is better, the attention of the class more constant, and the interest more sustained than in the classes meeting eleswhere. And yet the practice of housing church-school classes in public-school buildings is subject to some grave objections. Even though rent is paid by the church school for the use of the public-school building, the fact remains that such an arrangement is not far from the border line which divides Church and State.

As has been said, Gary has one modest building, owned by the Board of Religious Education, which was built and equipped for week-day religious instruction. It is the first of its kind in the country. It is an inexpensive structure simply furnished, yet in plan and equipment it is up to the public-school standard. It represents the ideal toward which we ought to be moving; namely, church-school buildings owned by the Church and built and equipped for religious educational work.

3. Time for week-day church-school classes. Of a hundred week-day church schools from which information has been gathered,

12 meet in the morning before the opening of public-school classes.

25 meet in the afternoon after the dismissal of public-school classes.

3 meet on Saturdays.

60 meet during the day while the public-school classes are in session.

It will be seen that more than half of the church schools have made arrangements with the public schools whereby public-school time is secured for the church-school classes. This is by far the best arrangement. Church-school classes meeting before public school, and after public school, work under distinct disadvantages. The former are inconveniently early in the day, the latter inconveniently late.

Both must invade the time which children have been accustomed to give to play and home duties. The after-public school classes come at a time when the pupils are tired by the tasks of the day. Under both arrangements the children all come at once or, at best, in two groups. Twice as many teachers are needed as is the case when the church school can run throughout the day, and the expenses for seats and teaching materials are increased.

The public-school authorities have gladly granted this time concession to the church schools in several communities. It is only right that they should so so. Religious education is second to no other in importance, and the right of churches to request a part of the child's school day for the inculcating of the religious and moral truths, which the Church alone can give under our system of government, cannot be logically denied. Less than a century ago all the school time of children was in the hands of the churches. That the small portion of time needed for religious education should be restored to the churches is not an unreasonable request.

Extensive opposition to the plan of granting public-school time to the church-school classes is hardly to be expected from the abler educational leaders of our country. Many of them have long been aware of a grave defect in the American educational system. Many have come to see that morality and patriotism cannot be rightly taught apart from the development of the religious faculties. This problem of the time adjustment between the public schools and the church schools has been considered by legal experts in several different states and their decisions have been uniformly in favor of the legality of such arrangements as secure public-school time for church-school classes.

The following statement issued by State Superintendent Blair of Springfield, Illinois, is typical:

The State Superintendent of Instruction commenting upon week-day religious instruction points out that there is no illegality about the program. Beyond the state requirement that physiology and hygiene be taught every child, each community is charged with the responsibility of determining its own course of study. State Superintendent Blair states that there are no definite hours of instruction required by law. In this also the community fixes its own hours of instruction. It has the right of permitting children to go to classes in religion, if the parents so desire. The decision is one for the parents to make in each individual case after the Board of Education has granted permission.

The sensible view of the matter contained in the above statement has been expressed in like form in every state where the matter has, thus far, been up for official decision. The only possible exception is the case of New Jersey, where the matter is still pending.

Boards of Education in cities have, almost without exception, taken kindly to the plan. Word has just been received that the School Board of Kansas City has granted the public-school pupils permission to be absent from certain public-school periods that they may receive religious instruction if their parents so desire.

In Somerville, New Jersey, a committee composed of a Protestant minister, a Roman Catholic priest, and a representative of the Jewish synagogue, waited upon the School Board and presented a petition for public-school time to be used in religious instruction. The minutes of the Board state that "the members of the Board expressed themselves as favorable and voted unanimously that the request be granted."

It is well to remember, in this connection, that the subjects taught in the church schools are, themselves, not devoid of information and cultural value. It is not a case of asking the public schools to curtail the curriculum of instruction so much as it is a case of asking a slight change in the subject matter of the child's curriculum of studies. Let us say, for example, that in order to attend the church-

school classes, pupils will have to miss a certain amount of the public-school instruction in history, geography, and English. A rightly planned and efficiently taught church-school course would go far toward compensating for any cutting down of the public-school studies. A study of the history of the Hebrew people, or a study of church history, may be as valuable to the child as any of the historical courses of the public-school curriculum. Considered with regard to its geographical features, Palestine is a wonderful little country. The great depression of the Dead Sea is deeper than any other on the land surface of the earth. The springs of the Jordan are among the largest in the world. The climate varies from the constant cold of the Hermon summits, where snow lies throughout the year, to the constant heat of the Jordan Valley. The frigid, the temperate, and the torrid zone are represented by characteristic forms of animal and vegetable life. The Ethiopian, the Indian, and the Palearctic life zones touch one another within the bounds of this little country. It is not difficult to believe that an intensive study of the geography of Palestine might have as great a value as any of the regular public-school courses in that subject. It is difficult to think of anything in the public-school course as having a greater educational value than a thorough church-school course on the English Bible. The literature of the Bible has been wrought into the literature of all modern nations. Many references in literature are unintelligible to one who has no knowledge of the Scriptures. In bringing into the American educational system a thorough study of the Bible, the church schools would be filling a distinct want long recognized by many American educators.

4. Courses of study for week-day church-school classes. The selection of lesson materials for week-day church-school classes is a matter of importance. The week-day church-school movement has not been under way long

enough to produce a very abundant supply of lesson material. Two denominations, however, the Baptists and the Presbyterians, have gotten out week-day church-school courses correlated with their Sunday-school lessons. The Baptist week-day course consists of lessons in which the regular Keystone lessons, used in their Sunday schools, are reviewed and reëmphasized. The Presbyterian week-day course, on the other hand, introduces much additional material not being confined to a review of the preceding Sunday-school lesson and a preview of the one for the next Sunday. The Presbyterian course is correlated with the Departmental Graded Lessons.

The Episcopal Church has found its Christian Nurture Course quite well suited for use in week-day classes, and sufficiently suggestive to furnish teaching matter for both the Sunday-school and the week-day classes. The Gary Leaflets have been developed during the past three years in the week-day church schools of that city. They contain much color work for children, and have proved quite satisfactory in a number of schools. Part of the classes in the Toledo week-day church schools of Toledo use "Graded Lessons in Bible Study," prepared by Professor A. W. Trettien, Professor of Psychology and Secondary Education in Toledo University. Other classes use Burgess' "Life of Christ" and Chamberlain's "Hebrew Prophets."

In classes for older pupils it is possible to introduce some subjects of a general nature which will be a helpful supplement to almost any Sunday-school course. A considerable number of books which might be used for such classes is now available. Subjects which readily lend themselves to such uses are Hebrew History, Church History, Bible Geography, Christian Missions, History of the English Bible, The Bible in Art, and Christian Ethics.

A close correlation of the Sunday-school course, and the week-day course is highly desirable with the children of

the lower grades, and in week-day church schools where the pupils in the classes are practically all members of the Sunday school conducted by the church which carries on the week-day school. If the pupils of the week-day school do not attend any Sunday school, it is better to have a course for them which is in itself a unity.

5. Governing boards for week-day church schools. The three types of week-day church schools will, of course, require different kinds of administrative organizations. In the individual church, or denominational type, the most successful plan seems to be to bring all the educational agencies of the local church under a governing body, which is usually called the Church Council of Religious Education. Most denominations now have literature telling how to organize such a council. The Sunday school, week-day church school, young people's societies, boys' and girls' clubs, and all other educational agencies of the local church should come under the supervision of this council which is charged with the task of bringing the varied programs of these several organizations into one harmonized and correlated plan for the religious education of the children and youth to whom the church ministers. In no other way can duplication and inefficiency be eliminated from the educational activity of the Church. When a director of religious education is employed by the church he becomes the executive officer of the council. He makes investigations, reports to the council his findings, confers with it, and carries its plans into execution.

In the Denominational Community Type of week-day church schools, the organization for each individual church is the same as that just described. In addition to these councils in the individual churches, there is usually an organization which is composed of representatives from the individual churches and which looks after the general supervision of religious education in the community.

There are a great many reasons why this Community Council should exist in this type of schools. Better arrangements for time adjustments with the public schools can usually be secured if there is a definite organization to push such matters and present a united appeal. Such a Community Council should organize, whenever possible, a Community Training School. The training of teachers for the educational agencies of the Church is in nearly all cases, a task too difficult for an individual church. It can be efficiently done by interchurch coöperation. There are many things which the churches of a community should do together, even though each church retains entire control of its own week-day religious instruction. Among the activities which offer an opportunity for interchurch cooperation in the community are community singing, community Christmas trees, union picnics, conferences of various sorts, and social-service undertakings of many kinds.

The organization of this Community Council can be determined best by the people of the various communities. Each congregation is represented on it, usually by its pastor, Sunday-school superintendent, and often by others chosen by the various congregations coöperating in the plan.

In that week-day church-school type which has been called the Interdenominational Community Type, the Community Council is given larger responsibilities than in the type just considered. The general supervision and administration of the schools are in its hands. The council in this type of schools employs the teachers, determines the course of study, decides as to where the schools shall be located, raises the finances for their support, provides housing and equipment, and has general supervision of the instruction through the superintendent whom it employs and from it receives reports. In a few cases, such as that of New York City, there is an organization which is called

the Interdenominational Board or Council of Religious Education, or which bears some similar title, and which is made up of representatives from the Protestant churches, Roman Catholic churches, and Jewish synagogues. It is quite evident that a board so constituted could hardly expect to discharge the functions which have just been named. In communities having a board of this kind the wise plan would seem to be to hand over the conduct of the week-day church schools to a subcommittee composed of people holding the particular form of religious faith which the schools are planned to teach; and this is the plan generally followed.

The body, having the oversight of the week-day church schools, of the type now being considered, varies considerably as to its plan of organization in the different communities and is called by several different names. In Toledo the governing body is a committee of the Toledo Church Federation. In Gary the governing body is called the Board of Religious Education, and the smaller executive body appointed by this larger body is called the Executive Committee. In Evanston and the Calumet Region the larger governing body is called the Council of Religious Education, the smaller body, the Board of Religious Education. This twofold arrangement of a larger representative board or council and a smaller executive body appointed from the larger, is a common arrangement, and doubtless serves a useful purpose. The larger body brings into the movement a large constituency, thus creating a wide sense of responsibility and a broad interest. The smaller body, to which most of the work of organizing and conducting the schools is committed, makes for efficiency.

It will not be necessary to go into details as to the organization of these governing bodies in every community. The plan adopted at Gary is typical and can be modified

to suit local conditions. In Gary the larger governing body, called the Board of Religious Education is made up of four representatives from each coöperating congregation. The pastor and the superintendent of the Sunday school are ex-officio members of the Board. Two other members are chosen by each congregation in such a way as it may deem best. The Board of Religious Education elects from its membership an Executive Committee to which much of the work of administering and supervising the schools is intrusted. The Board meets once every three months; the Executive Committee once a month. The Executive Committee employs the superintendent of the church schools and elects the teachers nominated by this superintendent. Various subcommittees look after such matters as finances, courses of study, buildings and equipment, and the location of new schools.

The schools in the Calumet region, Evanston, Oak Park, and Northfield are under the advisory supervision of educational institutions located in, or near, the communities named. This same sort of supervision is a feature of the week-day church-school plans just now being launched in Philadelphia, Boston, and Chicago. It is an encouraging sign that the greatest and most progressive universities of our land are giving serious attention to religious education. Their aid is proving invaluable in the cities name.

6. Financing the week-day church schools. The cost of week-day religious instruction varies from almost nothing, in some of the local church schools with volunteer teachers, up to about ten dollars a year for each pupil in some of the schools where all the instruction is given by paid teachers and trained supervisors give full time to the work. As the schools grow in attendance the cost is comparatively less. The work is now well organized and firmly established in Gary, and the annual cost per pupil is a little less than five dollars. In schools of the Individual

Church Type, by far the best plan for financing the schools is to place their necessary expenditures in the regular church budget. In the schools under the Denominational Community Type the same method should be used to finance each local school, but a small budget ought to be provided for the use of the interdenominational board which has general oversight of the religious educational interests of the community. If this board is to undertake a Community Training School or other like enterprise, its budget will have to be larger.

When the schools are under interdenominational control the raising of the necessary funds for the support of the schools devolves upon the interdenominational board or council. In Gary, a budget of approximately twelve thousand dollars was raised last year from various sources as indicated below:

Cash on hand at beginning of year	$ 95.38
Cash from Building Fund	800.00
S. S. Board of M. E. Church	1500.00
S. S. Board of Pres. Church	1500.00
Am. Christian Miss. Society	900.00
United Pres. Home Mission Board	300.00
Congregational Education Board	250.00
Reformed Church Mission Board	300.00
First Pres. Church, Gary	120.00
Central Christian Church, Gary	180.00
Gary Neighborhood House (Pres.)	180.00
Westminster Pres. Church, Gary	75.00
Glen Park Christian Ch. Gary	75.00
Grace M. E. Church, Gary	75.00
Ambridge Community Church (M. E.) Gary	75.00
First M. E. Church, Gary	158.00
Local Subscriptions	2683.44
Illinois Steel Co	1500.00
Other Sources	992.34
Total	$11,759.16

As indicated in the above, the sources of income for the Gary church schools are (1) denominational boards, (2)

private subscriptions, (3) corporation subscriptions, (4) church subscriptions. There is nothing unusual in the fact that the enterprise was helped materially by denominational boards, since Gary is a home mission field, with a very large foreign population, and only two or three self-supporting churches.

In Toledo, funds for the maintenance of the week-day church schools were raised in a joint campaign with the State Sunday School Association.

None of the communities has apparently made any charge to the pupils for tuition. It would seem that here is a field which ought to receive investigation. A large part of the funds for carrying on the extensive week-day educational enterprises of the Jews in New York City, is raised through charges for tuition. Their theory is that the available charitable funds of the community ought to be used to educate the children whose parents are not financially able to pay for the schooling of their children, not to pay for the schooling of children whose parents are abundantly able to pay such tuition charges out of their own funds. It is not a bad idea, either; and Protestants ought to see if they cannot come to some such standard when their week-day church schools are a little better established.

7. Books and materials for the week-day church schools.

(1) Books which will be found helpful to the Primary teacher.
Songbooks: "Carols"; "The Primary and Junior Hymnal"; "Songs for Little People."
"Children's Missionary Story Sermons," Kerr.
"All About the Primary," Sudlow.
"The Primary Department," Curtiss.
"Other People's Children," Sebach.
"Child Nature and Child Nurture," St. John.
"Stories and Story Telling," St. John.
"The Sunday School Hour," Cragin.
"How to Tell Stories to Children," Bryant.
"The Secret of a Happy Day," Chapman.

"The Song of our Syrian Guest," Knight.
"Handwork in Religious Education," Wardle.
"The Blackboard Class for Sunday-School Teachers," Darnell.
"The Sand Table," Lillie A. Faris.
"Three Hundred Primary Object Lessons," Cook.
"The Dramatization of Bible Stories," Miller.
"Plans and Programs," Williams.
"Sand-Table Work in the Bible School," Auld.

(2) Books which will be found helpful to the Junior teacher.
"The Juniors; How to Teach and Train Them," Baldwin.
"Children's Devotions," Verkuyl.
"Training the Devotional Life," Weigle and Tweedy.
"Pictures in Religious Education," Beard.
"How to Teach Religion," Betts.
"Dr. Grenfell's Parish," Duncan.
"The Unfolding Life," Lamoreaux.
"Things to Make," Hutton.
"Winning the Oregon Country," Faris.

(3) Books which will be found helpful to the Intermediate teacher.
"The Intermediate Department," Foster.
"Problems of Intermediate and Senior Teachers," Foster.
"The Religious Education of Adolescents," Richardson.
"Studies in Adolescent Boyhood," Burr.
"The Girl in her Teens," Slattery.
"The Boy Problem," Forbush.
"Boy Life and Self-Government," Fiske.
"Representative Men of the Bible," Matheson.
"Representative Women of the Bible," Matheson.
"Life of Christ," Burgess.

(4) Books which will be found useful for the higher classes or for the teacher's use.
"The Meaning of Prayer," Fosdick.
"The Manhood of the Master," Fosdick.
"Prayer, Its Nature and Scope," Trumbull.
"With Christ in the School of Prayer," Murray.
"Expositor's Bible."
"Heroes and Crises of Early Hebrew History," Kent.
"Kings and Prophets of Israel and Judah," Kent.
"Makers and Teachers of Judaism," Kent.
"Historical Geography of the Holy Land," Smith.
"Davis Bible Dictionary."
"Cambridge Bible."
"Modern Reader's Bible," Moulton.
"Girlhood and Character," Moxcey.
"Religious Education in the Family," Cope.
"How we Got Our Bible," Smythe.
"Religions of the World," Barton.
"From Youth to Manhood," Hall.

The following articles will be needed for handwork in the various departments of the week-day church school: book covers, paper, pencils, crayons, erasers, scissors, rulers, plasticine or modeling clay, hectograph, pictures, maps, paste, water colors, various kinds of "stickers." Most of these things can be secured from stationery stores, school supply houses, or denominational book stores.

8. Week-day church-school records and reports. Sunday-school records have usually been very poorly kept. This is unfortunate for the records of the church constitute its system of bookkeeping and good bookkeeping is quite as essential to the success of the church as it is to a business enterprise. It is to be hoped that all week-day church schools will make careful and extensive records and preserve them for future reference. Many Sunday schools have followed the custom of consigning all records, at the end of the year, to the furnace fires in the church basement. The records of the educational activities of the church ought to possess a value above their fuel value.

The following items of information ought to be gathered from each pupil, put on permanent record, and kept convenient for reference:

(1) Full name of pupil.
(2) Date of birth.
(3) Place of birth.
(4) Name of father.
(5) Name of mother.
(6) Number of brothers and sisters.
(7) Foreign born or native:
    (*a*) child.
    (*b*) father.
    (*c*) mother.
(8) Residence.
(9) Employed or in school.
(10) Member of Sunday school.

(11) Member of Church.
(12) Grade in public school.
(13) Church of parents.
(14) Absence.
(15) Tardiness.
(16) Date of entering class.
(17) Date of leaving class.
(18) Date of promotion.
(19) Attendance at other religious educational schools.

If statistics are carefully gathered and analyzed, they will be found to be invaluable indications of the progress of the schools. When charted and exhibited these statistics bring the facts concerning the school home to the people of the community with a force that can hardly be equaled by any other method.

9. Grading the week-day church school. In general, the public-school grading is adhered to in the schools for week-day religious instruction. In a few of the schools of the Individual Church Type, where the connection between week-day church school and Sunday school is close, the grading is that of the Sunday school. Such a conformity of the week-day church school to the Sunday-school classifications makes no great difference, however, in practice, because the Sunday-school grading is usually approximately parallel to that of the public school. In Gary and a number of other places two public-school grades recite together in the church school. Grades one and two, of the public school constitute Group One in the church school; grades three and four of the public school, constitute Group Two of the church school and so on. In Gary the church schools are in session on every school day of the week with the exception of Wednesday and run throughout the day. In Batavia the church-school classes meet only on Thursday. In Evanston the church-school classes meet before public school every

school day. In Cuyahoga Falls the church-school classes meet on Wednesday afternoons. Many week-day church schools have no adjustments as to time with the public schools, their classes all being held in out-of-public-school hours.

10. Recruiting pupils for the week-day church school. When satisfactory arrangements have been made as to the governing board, the place of meeting, the time for classes, the equipment of rooms, the course of the study, and the teaching force, one element is still lacking before you have a school. You must have pupils. Most church schools that have, in any measure, secured the items listed, have had an easy task to get pupils. Indeed, their problem has been how to take care of the children they have rather than how to get more. At the start, however, some advertising may be advisable. This can always be done through the Sunday school, and in some cases it has been allowed in public school. Attractive cards outlining courses will interest high-school pupils. Handwork exhibited in some public place will attract the younger pupils. Handbills and posters are useful. A committee to follow up every child which the school can rightfully claim, will be a great help in getting in all the children. In a number of cases, vacation Bible schools have grown into week-day church schools through the continuation courses they set up. This method of beginning the week-day church school is worthy of consideration.

It is well to keep the press of the community informed as to the purposes and progress of the week-day church-school movement. The right kind of publicity is a great help in recruiting for the schools. The printing of invitation and registration cards and the circulation of them among the children and their parents is, in itself, a good advertisment of the schools. A few cards which have been used in this way are given in this chapter.

For Teacher of W. D. B. S.

ENROLLMENT FOR WEEK-DAY BIBLE SCHOOL

Toledo, Ohio, _____ 19____

Name of pupil _____
Address _____
Telephone number _____
Public school attended _____
Grade of pupil in public school _____
Sunday school or church attended _____
Street number of Sunday school or church _____
Denomination of above _____
Has the pupil taken the W. D. B. S. before? _____ If so, where? _____
Time of Bible class _____

_____ Parent

For Superintendent of W. D. B. S.

ENROLLMENT FOR WEEK-DAY BIBLE SCHOOL

Toledo, Ohio, _____ 19____

Name of pupil _____
Address _____
Telephone number _____
Public school attended _____
Grade of pupil in public school _____
Sunday school or church attended _____
Street No. of Sunday school or church _____
Denomination of above _____
Has the pupil taken the W. D. B. S. before? _____ If so, where? _____
Time of Bible class _____

_____ Parent

REQUEST FOR DISMISSAL

To the Principal of _____ School:

In accordance with a resolution adopted by the Board of Education June 5, 1916, you are hereby courteously requested to dismiss _____ _____ from school, each _____ at 2.15 P. M., that _____ may receive religious instruction at this hour.

When such instruction ceases to be given, proper notice will be given you that this dismissal privilege may be withdrawn. Such notice will be sent you either by the teacher who gives the religious instruction or by myself.

_____ Parent.

Cards Used in the Week-Day Church Schools of Toledo, Ohio

INTERCHURCH FEDERATION OF TOLEDO
DEPARTMENT OF WEEK-DAY BIBLE STUDY

This certifies that

_____

was a member of the Week-Day Bible Class _____
School center, Toledo, from _____ to _____
and studied lessons, _____ to _____ in _____
text, and by reason of attendance, attention, and achievement, is entitled to high credit for the above.
medium

C. M. BRUNSON _____
Superintendent *Teacher*

Credit Card Used in Toledo, Ohio, Week-Day Church Schools

COMMUNITY CHURCH SCHOOL

REPORT CARD

Name _____ Grade _____

Date of entrance _____

	Jan.	Feb.	March	April	May	Please sign and return
Times absent						Jan.
Times tardy						Feb.
Deportment						March
Memory work						April
Handwork						May

TO THE PARENTS

The church school is a phase of religious training which has grown into a nation-wide movement to train children adequately in devotion to righteousness.

We ask your coöperation in keeping the attendance regular.

THE CHURCH SCHOOL BOARD
BERTHA M. MORSE, *Teacher*

Report Card Used in Week-Day Church Schools of Hobart, Indiana

1st wk	2nd wk	3rd wk	4th wk	5th wk	6th wk	7th wk	8th wk	9th wk	10th wk	11th wk	12th wk	13th wk	14th wk	15th wk	16th wk
1 | 2	1 | 2	1 | 2	1 | 2	1 | 2	1 | 2	1 | 2	1 | 2	1 | 2	1 | 2	1 | 2	1 | 2	1 | 2	1 | 2	1 | 2	1 | 2

WEEK-DAY RELIGIOUS INSTRUCTION
REGISTRATION CARD

Name _____ Age _____

Address _____

Religion _____

Nationality _____

Day School _____ Grade _____

Registration and Record Card Used in the Week-Day Church Schools of Indiana Harbor, Indiana

WEEK-DAY BIBLE STUDY

Pupil's Name _____

Street Address _____

Classes for week-day religious instruction will be offered again this year for the benefit of the pupils of the public schools.

The necessary money to carry forward this work has been secured, and pupils may avail themselves of the opportunity for Bible instruction whether their parents are contributors or not.

No pupil will be allowed to elect this study without the return of this card, signed by the parent.

Parent's signature _____

Church parent attends _____

Sunday school pupil attends _____

Public-school ward _____

Public-school grade _____

Age of pupil _____

Card Used in Week-Day Church Schools of Van Wert, Ohio

Kansas City, Mo.

_____, 192____

To_____

Principal_____School

In accordance with a resolution of the Kansas City Board of Education, adopted December 2, 1920, you are hereby courteously requested to dismiss:

_____

from school, each_____
at 3.15 P. M., for religious instruction at this hour.

Signed _____
(*Parent or Guardian*)

Address _____

"Your petition presented to the Board of Directors of this School District on the 2nd inst., requesting that pupils in the several schools of this city be excused two periods per week for religious instruction in their respective churches, was granted with the request that a report be made to the Board from time to time as to results of this work, and that a check be made by the Superintendent's Department as to whether pupils so excused take such instruction."

J. B. JACKSON,
Secretary of Board of Directors,
Kansas City School District.

Parents' Request for the Dismissal of a Child, Used in Kansas City Week-Day Church Schools

TO THE PARENTS:

If you wish your child to receive two hours a week, free, undenominational training in the Bible and the high standards which the Bible teaches, sign your name below and return this card to Miss Morse.

Parent's signature _____

Pupil's name_____

Card Used in Week-Day Church Schools of Hobart, Indiana

THE UNION CHURCH OF BAY RIDGE Registration Blank
Week-Day School of Religion

Applicant's name in full_____ Date _____

Address _____

Birthday _____

Grade in day school _____ Name of school _____

Father's name _____ Occupation _____

Mother's name_____ Phone _____

What church they attend?_____

PARENTS (1) SIGNATURE REQUIRED.

Recognizing the value and privilege of this further opportunity for religious training and moral development that this school offers through its regular Wednesday afternoon instruction__

I promise to coöperate by promoting regular and prompt attendance on the part of my child: by sending written excuses if obliged to be absent; by assisting in such small home work, largely memory verses, as is required; by furnishing that background in the home life which is so essential for the pupil's religious growth.

Signed _____

Application Card Used in Week-Day Church School in Brooklyn

CHAPTER VII

Sources of Information Concerning Week Day Church Schools

CHAPTER VII

Sources of Information Concerning Week Day Church Schools

Before a community or an individual church undertakes to organize week-day religious instruction, information should be gathered with care from all available sources. The problems connected with such an undertaking are many and serious. A satisfactory course of study suited to all the local needs is not always readily obtainable. There is always the problem of financing the enterprise. If many churches and communities rush into the movement without adequate preparation, they are apt to find themselves in serious difficulties within a few weeks, and the whole movement may thus be brought into a state of reaction and delay.

The week-day church-school movement presents opportunities for the trying of new religious educational methods, but it ought not to become a free-for-all forum where all sorts of projects are put into operation. All who have any part in starting these schools should remember that the experience of their predecessors in the movement is invaluable. It is recommended that before organizing week-day church schools, correspondence be carried on with several communities where this type of religious education has been successfully established. It would be better still if a committee could visit some such community and see the schools in actual operation. Certain methods of conducting these schools have been tried repeatedly and failed in every case; yet one hears, every now and then, of some community starting out in the same old way. Certain other methods have been uniformly suc-

cessful; new week-day church-school enterprises would do well to begin with these.

In view of the above facts, it has seemed well to close this book with a few suggestions as to where further information can be secured regarding week-day religious instruction. An earnest effort has been made to gather as much information into this little book as possible, but the size of the volume, which it seemed advisable to publish at this time, has set definite limits as to subject matter; moreover, in the present state of the week-day church-school movement no book can consistently lay claim to possessing all that needs to be said on the matter. So long as the movement is growing as it is, the only safe method is to supplement the information gathered through reading by correspondence with the communities where the work is being done or by personal observation of the same.

I. Agencies

1. Denominational Boards. Several of the larger denominations have given this new type of religious education serious attention. Through their educational Boards they offer a threefold service to churches and communities desiring to start week-day church schools. First of all they offer a service of information. They have printed bulletins dealing with the various types of week-day church schools and the problems involved in the organization of week-day religious education. They carry on correspondence with centers in which these schools are in operation, send their representatives to visit them, and thus collect information to give out to the churches. In the second place they offer a service of lesson materials. Several denominational Boards have week-day church-school lessons, correlated with the regular Sunday-school lessons of the denomination. In the third place they offer a service of expert advice. Representatives

of these Boards correspond with churches and communities desiring to start week-day church schools and when possible visit them and help in the organization of the work. The first thing that any church should do, if it contemplates the organization of these schools, would seem to be to get into communication with the Board of its denomination having supervision of this type of educational work. Where a community plan of church schools is contemplated, it would seem wise to correspond with the Boards of all denominations uniting in the undertaking. Following is a list of denominational Boards which have made provision for serving their churches in the matter of week-day religious education:

Baptist (Northern), Rev. T. S. Young, 1701 Chestnut Street, Philadelphia, Pennsylvania.

Presbyterian (U. S. A.) Rev. W. A. Squires, Witherspoon Building, Philadelphia, Pennsylvania.

Methodist Episcopal, Rev. J. V. Thompson, 58 East Washington Street, Chicago, Illinois.

Episcopal, Mr. Edward Sargent, 389 Fourth Avenue, New York, New York.

Congregational, Mrs. Millicent P. Yarrow, Congregational House, Boston, Massachusetts.

Reformed (U. S.) Rev. C. A. Hauser, Reformed Church Building, Philadelphia, Pennsylvania.

2. Interdenominational organizations. Several interdenominational organizations have taken a keen interest in week-day religious education and have gathered and distributed a considerable amount of information on the matter. Among them ought to be named the following:

The Religious Education Association, 1440 East 57th Street, Chicago, Illinois. This organization publishes the magazine, Religious Education, and has printed several hundred pages on the subject of week-day religious in-

struction. Some of this matter has appeared in the magazine named, some of it in pamphlet form.

The Interdenominational Committee on Week-Day Religious Instruction, Mrs. H. W. Farrington, Secretary, 615 West 138th Street, New York, New York. This organization is seeking to secure city-wide coöperation of Protestants, Roman Catholics, and Jews in week-day church schools maintained by these religious types. The experience of this committee ought to be valuable to other great cities when they begin to grapple with the problem of providing adequate religious instruction for all their children and youth.

The International Sunday School Association, 5 North Wabash Ave., Chicago, Illinois. This organization has a committee charged with responsibility for the study of week-day religious education and the promoting of week-day church schools.

The Sunday School Council of Evangelical Denominations. This body has recently organized a committee on week-day religious education, of which Dr. Norman E. Richardson, Evanston, Illinois, is secretary.

These four organizations should be consulted, especially in cases where the week-day church schools are to be organized on an interdenominational basis.

II. Literature

Pamphlets published by the Religious Education Association.

"Week-Day Religious Schools," Henry F. Cope, (In preparation.)

"Week-Day Religious Instruction," Bulletin No. 14, (American Baptist Publication Society).

"The Gary Plan of Church Schools," (Presbyterian Board).

"Week-Day Religious Instruction," (Northwestern University).

"The Progress of Week-Day Religious Instruction," (Chicago Church Federation).

"Week-Day Religious Instruction as Conducted at Gary, Indiana." (Methodist Sunday School Board).

"Two Types of Week-Day Church Schools," (Presbyterian Board).

"The Van Wert Plan," (Van Wert Board of Religious Education).

"The Toledo Plan," (Committee of Toledo Church Federation).

"Week-Day Religious Instruction," R. W. Miller. (Reformed Church Board).

"Religious Education in the Public Schools," G. U. Wenner, (New York City).

"The Abingdon Bulletins," (Abingdon Press).

"The Educational Work of the Church," Bulletin No. 1, (United States Bureau of Education).

"Educational Policy," Bulletin No. 1, (International Sunday School Association).

"Some Questions," (Protestant Episcopal Board).

"Secondary Credit Courses in Bible," (Iowa Teachers' Association).

"Bible Study and the Public Schools," (Presbyterian Board).

III. Leaders of Week-Day Church-School Enterprises

Baltimore, Md., Miss Grace Garee, 1613 Linden Ave.
Batavia, Ill., Rev. Victor Hoag.
Corydon, Iowa, Miss Anna C. Vonkoert.
Charleston, W. Va., Rev LeRoy Dakin.
Cuyahoga Falls, Ohio, Rev. R. F. Mayer.
Cuylerville, N. Y., Rev. A. E. Munn.

Calumet Region of Indiana, Mr. N. F. Forsyth, Whiting, Ind.
Evanston, Ill., Rev. F. M. McKibben, Hatfield Hall.
Oak Park, Ill., Rev. F. M. McKibben, Hatfield Hall.
River Forest, Ill., Rev. F. M. McKibben, Hatfield Hall.
Toledo, Ohio, Professor C. M. Brunson, Nicholas Building.
Gary, Ind., Miss Mary Abernethy, Seventh and Adams Streets.
New York City, Mr. Harry Wade Hicks, Metropolitan Tower.
Northfield, Minn., Professor Allan Hoben.
Howard, N. Y., Rev. Geo. A. Wilkinson.
Oakland, Cal., Rev. John M. Donaldson.
Geneva, N. Y., Rev. Edwin H. Dickinson.
Little Rock, Ark., Rev. M. H. Krauss.
Independence, Mo., Rev. S. F. Riepma.
Wichita, Kan., Rev. Frederick Maier.
Wampum, Pa., Rev. Harry E. Woods.
Los Angeles, Cal., Miss Rose Scott, 402 Columbia Bldg.
Kansas City, Mo., Rev. M. C. Settle, Y. M. C. A.
Somerville, N. J., Rev. K. G. McComb, 3 Division St.
Scranton, Pa., Miss Elizabeth Taft.
Rochelle, Ill., Rev. Earl F. Zeigler.
Rochester, N. Y., Dr. Irving T. Clark.
Hobart, Ind., Rev. J. E. Lawrence.
Van Wert, Ohio, Miss May K. Cowles.

IV. Lesson Courses

Some of the lesson courses available have already been mentioned in this book. If none of these are suitable, it may be advisable to choose certain independent courses such as church history, missions, or Bible geography. Churches desiring to do this should write to their own denominational publishing house for a list of books suit-

able for such use. The Presbyterian Board of Publication and Sabbath School Work has recommended the following in answer to requests of the kind mentioned·

Church History

"Landmarks of Church History," Cowan.

"Growth of the Christian Church," Nichols.

Bible Geography

"Historical Geography of Bible Lands," Calkin.

"Hurlbut's Bible Atlas."

"Historical Geography of the Holy Land." (For reference).

Missions

Current study books for adults and young people.

"History of Christian Missions," Robinson.

"A Short History of Christian Missions," Smith.

"Winning the World," Leonard.

History of the Bible

"How We Got Our Bible," Smyth.

The Bible in Art

"Pictures in Religious Education," Beard.

"Gospel in Art," Bailey.

"Story of the Masterpieces," Stuart.

Ethics

"Ethics for Children," Cabot.

"Everyday Ethics," Cabot.

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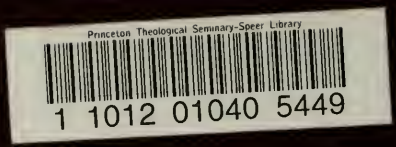
Weekday Church School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